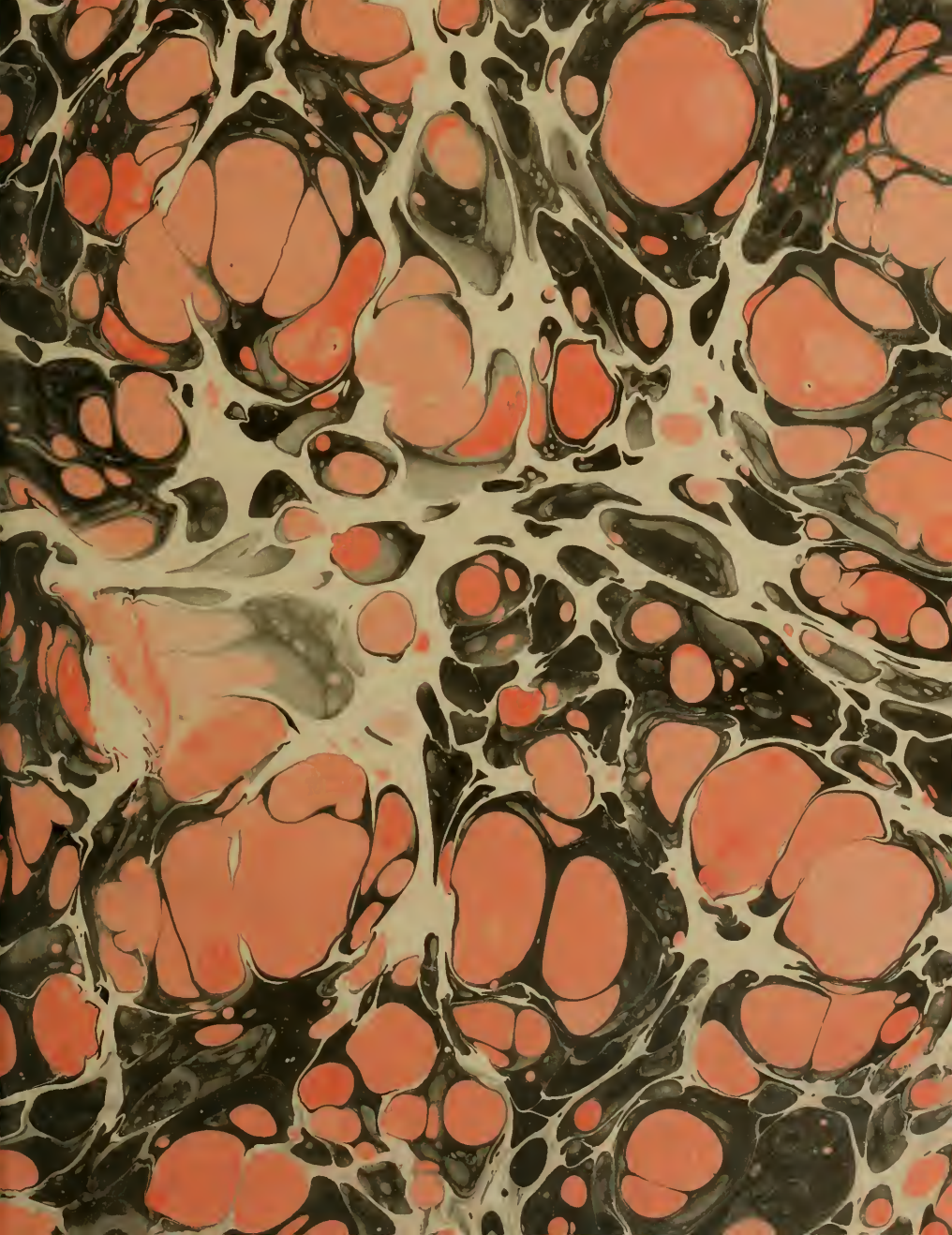

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A CALME CONSOLATORY View of the sad tempestuous Affaires in ENGLAND.

Rom. 16. 7.

Salute Andronicus and Junia my kinsmen, and my fellow-prisoners, who are of note among the Apostles, who also were in Christ before me.

Boetius. Lib. 4. Prosa 1.

Imperante florenteque Nequitia, Virtus non solum Præmiis caret, verum etiam sceleratorum pedibus subjecta calcatur, & in locum facinorum supplicia luit; qua fieri in Regno scientis omnia, potentis omnia, sed bene tantummodo volentis, nemo satis potest vel admirari vel conqueri.

Prosa 2.

Boni ita ferunt mala inferiora, dum interim à bono summo non deflectunt; Mali ita bonis fruuntur inferioribus summum deperdentes.

By Theophilus Craterus.

Printed in the Yeare, 1647.

AC911. 1647. C84

To the Criticall Reader.

DOe, snarle, and spare not; Bite the stone till thy teeth breake; if I direct my shaft amisse, stand thou in the Greene, and give aime, meet and receive the blow, and then snarle afresh: yet give me leave to tell thee, Thy very Reprehensions, which are wont to flye at rovers, if they pitch here, shall be imbraced as some reward to the attempt; to please the well-minded, and to offend thee, is an equall honest suffrage. Yet lest thou shouldest in vaine worke out thy owne bowels (for the detracting man slayes himselfe in anothers wound) and spend all thy venome upon a wrong object (though thou canst not arrest my Quill to take Armes against it selfe, and fight downe that Cause which it cryes up) lest in this slender Cottage-Fabrique, thou shouldest choose out some inhospitable lath of Irish wood to lodge thy poyson in, I will vouchsafe to guide and instruct thy spleene; if thou wouldest have him whom thou trampleſt on, submit to the ingenuous conquest, and my selfe acknowledge thou hast hit the marke which was set up on high, and beyond my reach: Prithee tell me, that as some Quodlibeticall Jurists, can put a good face upon a bad cause, and smooth and curle ugliness it selfe into a beauty: So, how faire and rich soever the matter I treat of be, in its owne pure lineaments, and the ample dowry with which the hand of God hath instated it, yet my own plain shallowness is so unproportionable to that depth and those graces, that what I write, like the Cuttles blacke Stratagem does but veyle the Angell of Light, and discolour the cleare streame with darke shadowes: If this be it, Hem porro! scopum attigisti: *yet I must needs replead upon thee, to mollifie the harshnesse of thy censure in this respect, that my intire love*

to the Subject, my desires being wholly wedded to it, whether it thrive or break in this world (as no otherwise regarding the excommunicative divorce of Romish Bull, or English Apostacy, then as frightfull Chimara's to stilt children) may stand up some Apology for my unworth in judgement, and my deficiency in that Dives Vena, *which would be a match more suitable (I confesse they should be Cherubims of beaten gold, which guard the Arke, yet staves of Shittim-wood have been accepted too.)*

So I remember When some in Plutarch *complained to* Alexander, *that a Miller was alwayes speaking well of him (as if a dull home-spun Panegyrique were but a scandall well breathed, and a calumny of a better aire, as if a native praise would taint a Prince, and that at least it should be fetcht from* Sheba) *the King replied his joy, that there was not so much as a Miller, but did love* Alexander.

I have but one graine more to make up weight, and thy own hand must throw it into the scales: It is but this, That as thy selfe canst not refraine to dash and blurre such petty draughts as these, with scorne and ignominy, only because thy inward thoughts boyle and rage With this disdaine till they run over, So out of the abundance of my owne heart, my mouth must speake, *specially since the former way of uttering it selfe is now blockt up,* Praestat vel sic otiotium esse quam nihil Agere.

A calme Conſolatory view of the ſad Tempeſtuous affaires in England.

MY buſineſſe the Title tells you, is Conſolatory, and not Argumentative; for though I ſometimes make an offer at Proofe and Reaſon, yet I looke upon them but as the *widdowes two mites*, or the paring of the ſhell; the Treaſure and the Food you have had, and may have from wealthier hands, though I perceive that amongſt ſome, this very Manna hath bred wormes and ſtanke, by reaſon of its long continuance; Hee therefore that will ſtill gape after knotty Proofes, and valid Reaſons, notwithſtanding this prejudicate Caution (for I will not flatter the Printer with a *dry Buſh*) of which I know ſo many have beene already tendered, which could not be untyed, but like that of *Gordius*, only cut aſunder, *Nodum in ſcirpo quærit.* I write not from the Philoſophers *Schooles*, (which have now changed their Gownes to Swords, and perhaps pray that thoſe Swords may be turned into *Pruning Hookes*, not to lop off a Hereſie, but to feed themſelves with the *ſweat of their brow*) but from the Oratours *Deske*, and no doubt the very ſtraine will tell you, that both the Desk, and he that leanes upon it, are made *ex eodem ſtipite*, ſo that neither of them will riſe up unto a *Mercury*; and indeed what uſe is there of a *Demonſtration*? ſince thoſe, to whom I write, are already ſo really convinced, as not to beleeve that the

best Religion; whereby they may either retaine their Old *Tythes*, or acquire some New-fashioned *Stipend*, nor that sincerest *Loyalty* which does neither interrupt, nor *compound* their possessions, but can quietly part with all, exchanging the Oxe and the Acre, for an inward wealth,

2 Tim. 1. 12. which can never be surprized; *For which cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have beleeved.* To these I should but Ηλίῳ χαίοντι & ἀστεῖν λύχνον; and who will not adjudge that losse of oyle, to shew the lustre of the Sunne by the dimnesse of a Taper? I might rather in that *Cynick* sense, goe light my *Noon-day candle*, and seek for an *honest man* in the open Markets, and places of publique concourse, so many of them have forsaken our

Colos. 3. 3. Iland, or else because they have lived well, they doe *bene latere*, *Their life is hid even here too, with Christ in God*; But to those who are either starke blinde, or resolve to close their eyes, *Nox & dies juxta sunt*, not the *Moone* only, but the *Sun* it selfe is *corpus opacum*, who, if all other physicke faile may at least be capable of a *dos* of *Hellebore*; and yet, even These, will have *lofty eyes*, *and eye lids lifted up*, to see and acknowledge, that the intire complexe ingagement, both of Man and Christian, is concerned and absolved in the *Government*, *Civill* and *Ecclesiasticall*, under which he lives; both Tables will be reduced to these, of which if I would give you a sensible Hieroglyphick (unless even this kinde of Imag'ry be abominable, so that the *reformed eye* will not indure to be preacht to) I would only draw the pictures of *Moses* and *Aaron*.

Thus farre we are well agreed, but many harsh scruples, like *pricks in our eyes*, *and thorns in our sides*, though perhaps they doe not *naturally grow*, are yet *grafted* upon these stems, such as these.

Fear God, honour the king. 1 Pet. 2. 17. When God himselfe shall command me, *Feare thou the Lord and the King, and meddle not with them that are given to change*, Prov. 30. 13. when he shall joyne the fears of the *King*, next to that of *himselfe*, as to intimate how little hee regards God himself, who slights his neareſt image, betwixt whom.

whom (like that of *Phydias* and *Minerva*) there is such an affin'd dependency, that the glory of the *Man* cannot be violated, unlesse the *Deity* share in the defacement; as we know it hath been the practise of forraigne Warres to expresse a scorne, and passe a judgement upon the absent person, by hanging up his Pourtrayture (*& quæ non cernunt frangere colla volunt*) not to adorne a Roome, but to scandalize the very Gibbet with so defamed a weight, who at length if he fall into such hands, will in vaine expostulate an escape, or plead that refuge, *Sed periisse semel, satis est.* When this command is amongst some of late, not a Religious, but an abject cowardly feare; when the Moon herselfe is now out-chang'd, who in all her circuits, never beheld such a universall alteration from the Full to the Wane; when some Field-practitioners will tell us, that to fight against the King, consists with this feare of him, and that none of our changes are understood in that text, there is at least some hesitation to be allow'd for tender consciences; *De vitâ (Æternâ) nunquam satis diu deliberatur.*

It is the command of God, *Servants be subject to your Masters with all feare, not only to the good and gentle, but also to the froward*: if, Indefinitely to any Master, though of inferiour ranke, principally to him, who is *Pater Patriæ*, or as *Homer* stiles his *Jupiter*, Πατὴρ ἀνδρῶν τε θεῶν τε, Father of us poore under-mortalls, and of them also of whom it is said, that *They are Gods.* 1 Pet. 2. 18. Ps. 82. 6.

But some abroad will tell us, we must not be subject to a *Tyrant* (indeed this is a leading case, and has no precedent, that an unmatcht clemencie, unparalleld mildnesse should be stampt with the brand of tyranny) but I had thought a very *Tyrant* also might be *froward*, and that *frowardnesse* were the onely exception against him, I had thought too, that *Not onely, for wrath, but for conscience sake*, would unscruple all demurres of obedience, and that humane policy would strike saile to expresse the Law of Christianity. Rom. 13. 5.

We are commanded to submit *our selves to every Ordi-*

nance of man for the Lords sake, whether it be to the King as supream, 1 Pet. 2. 13.

Yet there are some abroad will put an Humane ordinance in the scales against that of Gods, and make that ballance too not as a power derivative from God (at least *in facto esse*) but as inherent and essentiall, I doubt not but against the wills and desires of those who *Ordaine*; and they tell us too, what ever the Text sayes, that in this case the King is not supreame, but only an equall coordinate power, to which I can assigne no more proper portentous resemblance then the fabulous relation of some bold Naturalists of men, whose *Heads* stood not *upon their shoulders*, but *within* their *breasts*: and though all this be required under the forme of so potent a charme-*For the Lords sake*-yet a misse interpretation of some humane constitutions shall evacuate all, let the Apostle *charme never so sweetly*, though to my utmost apprehension, the *Laws of the Land* (or rather the popular street-glosse upon them) are a much disapportionall Commentary on the *word of God*; and when I would understand St. *Paul* and St. *Peter* aright, I should count it but a flattering digression to consult with an *Atturney*, or have recourse to the *Bar*; nay a peece of sordid unmanlinesse to mould my opinion after the *vulgar conception* of their *determinations*, to make the *Law of the Land* the Interpreter of the *Gospel*, and the people the square of That, till the people be the only Orthodox Aggregat Divine, as *Themistocles* son ruled Athens, because his wife ruled him, and his son her: the very Poet hath bid the Emperour to stand more firme, and not give ground to these fond-sicke weaklings ——— ——— ——— *Mortalia quærunt Consilium; Certus Jussa capesse Dei.*

Ausonius Theodosio.

I have purposely made choice of St. *Peter* (though the same Doctrine streams through every pipe) his Epistle being visibly generall, unrestrained to times or persons, to prevent the empty cavill of some (whom I have met so vainly deluded) that what was writ to the Romans, respected the then present state and face of things, and is now expi-

red,

red, not obligatory in *another climate*; though certainly he had forgot that their *obedience* was injoyned to a *heathen Prince*, to a very *Tyrant*; as far as *persecution* could make him one, at least *that peece* directed to the Romans, will reach to him also, as a linke that drawes the whole chaine after it, *Whatsoever things were written aforehand, were written for our learning*, Rom.15.4. And certainly God does not take lesse care of *Us* under the *Gospel*, then he did of *Us* under the *Law*; but I would faine win his full assent, and that I may doe it with lesse difficulty, I will afford him one Text more, whose eccho I doubt not but he will snatch up at the first rebound, in Rom.4.22.23. *It was imputed to him for righteousnesse. Now it was not written for his sake alone, that it was imputed to him but for us also, to whom it shall be imputed.* Now if *his* and *my salvation* be preacht to us from the imputing of Faith to Abraham for righteousnesse, so *his, and my damnation* are denounc'd (for *eadem est ratio contrariorum*) if we impenitently *resist*, in that it is thereupon denounced to the Romans.

But after all, every man who hath but arrived to one sentence in Latine, is ready to beat me down with the irresistible power of Axiome, the very center in which all their circumferentiall lines are *pointed*, and *unite* themselves to their maine strength; (in a word, their very King, whom only they will not disobey) *Salus populi lex summa*; It is indeed a cordiall of soveraigne use, if rightly applied, I will not therefore dare to annull or calumniate its rich influence, but allow it, *before competent Judges, in cases meerly humane*, its liberall unlimited extent and efficacie; but then what thinke you of *Salus summa*? of a truth, that rule will only preponderate *in Naturalls*; it will but obliege, and sway in affaires *sublunary*; thus far it may goe, and no further, unlesse the *wayes* thereof be proved; for where the *dictates of Heaven* doe interpose to pull downe its swellings, and stop its course, it is then *ultra sphæram activitatis*, and cannot, must not, *agere*, being resolved into one of the Preachers *unities under the Sun*; for it is a rule of the God

of nature, and therefore much more uncontroulable, that *it is better to serve God then man.*

Act. 4. 19. 5. 29

And in all these, I foame not out my owne rude thoughts and selfe-fancies; I vomit not what ever undigested abortive Embryowims in my owne rude *Braine.* I have better learnt the taske of *self-deniall*, then to beleeve *that so Magisteriall*, as to prescribe a *delirium* for a *case of conscience* to any man, or my selfe to lye under its thraldome; nor yet have I *so learnt Christ*, that because *God does dwell in us*, because to man he has given

Eximiam linguamque capaxque
Ingenium, volucremque animum quem denique in unum
Descendit Deus atque habitat ———

Manilius de Cometes.

And by all these has distinguisht, and preeminenced us from all his creatures upon earth, that therefore I should blaspheme God by intituling him to any my owne sudden, rash irregular effusions, and to improve them all *supra captum humanum*, by abasing that most excellent gift of God, and by making secret inspiration a cloake to all my blemishes--*Non hæ nostro de pectore voces; Ille canit* — but it is hee too in his lowd publique voice, which reaches to all Christendome.

Statius lib. 10.

And yet, if in this case that rabble, who make it their discourse and pastime to *despise dominions*, who revile Majesty by the *Glasse*, and till such an *Houre refresh* themselves against the *King*, if they will *mihi manus dare*, that the King is then only to be relinquisht, when his Commands run point blanke against those of God, which they might learne from the *late Annotations upon the Bible*, as comprising under the word, *Resist not only an open rebellion as Absolons* (and though in that stole Comment, they write not the word *King*, yet that also is powerfully implyed in the *Rebellion of Absolon*) but also by not yeelding obedience to their command in those things, that are not against the word of God; where I would only propose this question, that, since we must not obey the King against God, Whether is the King (only of all mankinde) bound to execute

that

that advice, the actuating of which he conceives a breach of his conscience towards God? I confesse I understand not, nor yet am so inextricably *irratus in verba Magistri*, as stubbornely to resist a convincing reason, if yet they will, by drawing thus neare (like a leape revearst) flye further backe--*tam prope, tam proculque*--and assume that his commands runne thus; yet the common rumours (which is the guise of those who afflict Innocence) by the charge only in Generalls; my eares have not yet tingled with the relation of This or That, yet my owne experience of his Religious deportment towards his God (which no doubt will be recompenced in Gods *time here*, or unfailably in Gods *eternity hereafter*) will incourage me to avouch thus far (his present condition attesting it to be no peece of remote flattery) that there is not that Prince under heaven, who devotes himselfe with more zeale (and that, such as St. *Paul* requires, *according to knowledge*) with more holy debates and inquiries after the grounds and depth of truth, to the immaculate service of the great God; nor indeed doe I at all wonder, that after so *solid settlements*, and so elaborate *trialls of the spirits*, he should not now *shake and waver in the faith*, I should rather wonder if he did; and certainly he who relented at the errour of *Star-chamber*, and *High Commission*, at *Ship-money*, *&c.* will not be pertinacious in any point of *Religion*, of which his *conscience* shall bee perswaded, that it is *erroneous*, the upholding of which would be prejudiciall to him in that *Court* where he is only lyable to answer as much more as the Heavens are better then the Earth; in such a case he will easily remember, and transcribe the high patterne from whence he is descended, rising up with as forward and pregnant a flame for *Gods owne* immediate honour, as his Royall Father (of ever blessed memory, whose halcion dayes God restore amongst us) did for the honour of his Church; who when the *sanctum sanctorum* was vilified into his *Wardrope*, and the Prophanation preacht freely downe by the Parson of that Church to his owne Sacred eares, the same day swore him Chaplaine

for

for his integrity, which made the *righteous man bold as a Lion*, and commanded a quick remove of all his Robes, of his shooes (if any were there) *because the ground is holy*. Yet I confesse (though I would never speake of a *King* but with reverence, and presume I doe that too, whilst I only prefer *God* before him; neither *Pope* nor *people*) should a slip in this kinde, possibly escape him (as much as I esteem Monarchy, and prise the gift at *Plinys* owne rate, *Nullum* In Panegir. ad Tr. *praestabilius aut pulchrius munus* Dei *quam castus, & sanctus & Deo similimus princeps*) I would wave my obedience here, and submit to heaven, because as upon Earth, 1 Pet 2.14. though I must submit to other governours, as unto them that are sent by him, yet I must submit to the King as supreame; thus as the King is head of the people, so as the King is Vicegerent to God, though I must submit to the Prov.8.15. King as being sent by him (*For by him Kings reigne*, it is he Dan.2.21. that setteth them up) so I must submit to God as supream governour of all the world, *for he is a God of Gods, and a Lord of Kings*: and where the commands of these clash and interfere, where they are not *subordinate*, but *contradistinct*, because I cannot obey both, I must desert my *Prince*, and this is more my *duty* then *disloyalty*: the Philosopher hath markt it with his Ἀνάγκη; Τὸν ἕλεγε ὀυμελέμενον, Τῶ ἕλεγε Epictet. c.18. ἀμελῆσαι, πᾶσα Ἀνάγκη; which is the sense of our Saviour himselfe upon the Mount (the very place elevating our obedience, and being it self part of the Sermon) *No man can serve two Masters, for he will hold to the one, and despise the* Mat.6.24. *other, ye cannot serve God and Mammon*: In the highest and only instance, it is not, *I doe not* obey my King, but I *cannot*; yet even in this, I would be loath to bee altogether *dis-subjected*; I will still obey him *passively*, according to the most commendable example of Scripture, and the purest practice of the Primitive times under the Heathen persecute s, and not *vim vi repellere*: neither would I so much as bring a *rayling accusation* against him: the Prophet *Daniel* hath taught me a more suitable addresse even 6.21. from the *Lyons den, O King live for ever*! nay were I to speake

ſpeake with him from Gods owne mouth, and to reforme his errors againſt heaven it ſelf, though in all caſes, this alone would admit of the harſheſt reproofe, yet even in this caſe (though I am well aware, that ſuch particular commands are now expired, and that the *written word* is the only *rule* of *righteouſneſſe*) an humble intreaty ſhould be my ſevereſt reprehenſion; it ſhould be, with the Prophet *Jeremy*, *Obey I beſeech thee, the voice of the Lord which I ſpeake unto thee,* Ch. 38. v. 20. *and with St.* Paul, *I know thee, O King, to be expert in all cuſtomes and queſtions, wherefore I beſeech thee to heare mee* Acts 26. 3. *patiently*; nay ſhould I dare to queſtion him in principles, and fundamentalls of Religion, *King Agrippa, beleeveſt thou the Prophets?* I would quarrell downe my owne boldneſſe and ſubjoyne St. *Pauls* checke upon my too forward inſolence, *I know that thou beleeveſt*, elſe if I ſet my tongue looſe to *ſpeake evill* of ſo high a *dignity*, be my *cauſe* never ſo good, and my *affliction* never ſo great, the King does but *perſecute* me, and I the *King*. v. 27.

And throughout all this my intention is very farre from defaming any of thoſe Honourable Members of either Houſe, who are ſummoned by the Kings Writ, and the Kings Authority, to conſult *de arduis Reip: Negotiis:* the Heathen himſelfe will teach me better Divinity, ἱερεῖ δὲ ἔσεσθαι, ἐπεὶ ἄλλο γε τοῦτο, καθαρὰν ἔχειν τὴν γλῶτταν ὑβρεως: whoſe ever curioſity or prejudicateneſſe ſhall cull out a *Libell* hence, becauſe he would be thought *profound*, and ſuch a one as can ſearch and pierce deeper then common eyes, if he will needs *ſwim* where he ſhould but *wade*, whilſt hee does thus *Male recitare* without the expenſe of a new printed *Diſclaimer*, I doe already diſavow the *Adulterated ſheets* and lay them at his doore, as being become the *Reading author*. I dare boldly hope who ever ſhall ſuſpect thoſe great and high names of ſiniſter deſignes upon the Kings honour and power (for there is no place ſo high, not the very Throne, no perſon ſo upright, not the very King, but theſe wild dayes will calumniate) of hollow jugling, proteſtations to God and all the world, that they did never Tat. 9. lib. ult.

really intend to contrive our Dread Soveraigne into the most *flourishing Prince in Christendome*; that all their many, many Declarations did but veile their owne politique ends under so glorious a maske of *faith* and *sincerity*, acknowledging themselves no lesse then *humble and loyall Subjects* from that place of *Judicature*, where they are as *great* as *earth* can make them: I dare boldly hope the time is now hard at hand, in which it will appeare *all this was no maske*, but their very face, no *forgid* comelinesse, but a native unpainted glory, and that *Aaron, and all the children of Israel*
Exod. 34.30. *shall see Moses and behold the skin of his face to shine also*; that their often *attesting* God, and adjuring us by so great a
Jerem. 42.5. Name, *so true and faithfull a witnesse*, so just and revengefull a *Judge* of *Falshood* in such an *act* especially, and such an *omission* being circumstanced up to so high a nature by the *Representative Nationall* capacity of the joynt-persons,
Exod. 34.14. whereby the *Honour of God* (of which he is so *jealous*, that
Esa: 42 8. 48. 11. it is his very Name, and which he will not impart to another) would not barely suffer, but be led *captive* and *insulted* upon as *conquered* and *invassalled to a greater honour*, will be lookt backe upon as a Religious *vow* and *Prophesie*, and their present immediate actions conspire into a devout *performance and lively fulfilling* of them, which otherwise would be but a *dead*, nay a *killing letter*, let any foule mouth speake what infection it please; Such Wise men cannot but consider, that the *interest* of a whole Kingdome is involved in such *Publique Vows*, and by the *violation* of them, and the *Majesty of God* must lye at stake, gasping for the *dregs of Gods last judgements*, and such *good men will not* but prevent so *universall a mischiefe*, so that I will not feare under the conduct of such Pilots, a sudden *Transmigration*, a *new living*--Μεταμψύχωσις, that without crossing the Seas, wee should all start up Russians and Æthiopians, nor that our glory will be extinguisht at home, which shines so cleare
Soterus p.80. abroad: for the *Italian*, (or else his *Favourable translator*) ingenuously preferring us to all the world, does give us this generous marke of disparity from those (because amongst them,

them, *There is nothing worthy of observation, more then the Tyrannous controuling of Lawes, and the immediate prostitution of all sorts to the imperious will of the Prevailer;* and againe, *Anglia libera Gens:* As my businesse will be anon to incourage those, who have lost their Fleece for their owne conscience-sake, to suffer *Cheerfully*, not only so, but that they would *Frui Dijs Iratis*, take possession of their losse, and injoy their misfortunes, not only so neither, but that they would *possesse their owne soules also in their patience*, without which a man is besides himselfe, and not a man: so it is now, that they would not forestall the *great Court* by unworthy feares, but suspend a while, and in imitation of the meeke *Lambe of God*, *not open their mouths before the shearers*, and see if like *Jobs*, their flocks and herds will not be returned with interest, *the seven thousand in the first Chapter*, *to foureteen thousand in the last*: for my owne part, though I am much of their perswasion (and pray still that I may be so) who can like the resolved Emperour, Ἐγὼ θνήσκειν, and if I stray in judgement bee content to doe penance here to the utmost farthing, that I may escape the eternall prison by an Involuntary unbargain'd deviation, yet I freely confesse my selfe so *complicately guiltfull*; that transgressions are so twisted round about me, that I am *ty'd and bound with the chaines of* them; that I *have drawne iniquity with cords of vanity*, and have *sinned as it were with a cart rope*; and againe, with that *rope* have pluckt downe vengeance from heaven upon this Kingdome, that I must confesse (what evill soever some men may call it) there is no *malum pœna in the City but the Lord hath done it*; and if any shall aske me, hath not my wickednesse cryed aloud for this scourge? some charitable man may returne this answer, in an humble astonisht sense, *And he was speechlesse*, I had rather strike my guilty breast, then make a Pharisaicall Oration of innocence, who have nothing else of *good* in me, but the acknowledgement of my *ill*, and the justice of God upon it, and this may perhaps intitle me to some one quality of *Seneca's* Goodman,

pag. 94.

Luke 21. 19.

Isa. 53. 7. Acts 8. 32. v. 3. v. 12.

Esa. 5. 18.

Amos 3. 6.

Epist 76. *Quicquid viro bono accidit, æquo animo sustinebit; sciet enim id accidisse lege divina qua universa procedunt.* In such a case of trialls the very Atheist (like the Apostate Julian with his *Vicisti Galilæe*) leaves out himselfe, and sets up a God, Ἀλλως ἔδοξε τῷ Δί, μὴ ἀποδειλιῶμεν ἔτι, which old repentant *Eli*, upon Gods sentence against him, hath indenizon'd into a Scripture-expression, *It is the Lord, let him doe what seemeth him good:* and if we may apply another orthodox sense to the same words (the practise both of the ancient Fathers, and of the Moderne most learned devout Writers,) It is our Saviours almost literally, *It is I, be not afraid.*

Lucian. 1 Tom Timon.

Sam. 3. 18.

Mat. 14. 27.

From what I have hitherto said, as the severest eye cannot discerne a quarrell against my King, to whom there is not only an obligation laid upon my words, but my very thoughts are also tyed up; so I hope, no moderate indifferent man will arraign any piece of my language against his great Court; I know I am bound there also, for *Thou shalt not revile the Gods* (i.e.) as some read the Judges; I would faine perswade my selfe, that at least, that one ingredient of an intire Christian, spreads it selfe throughout my spirituall composition, to love the whole world, I meane the persons, for I was never baptized into that hatred, and would bee loath (which in another kinde of contraries, is the divells tallest stratagem to stir up and inflame a contentfull pride out of humility it selfe) to make my love of one (though of him who is the very breath of our nostrills, and whose safety is worth ten thousand of us) protect, and patronage my contempt of some others.

Eccles. 10. 20.

Exod. 22. 28.

Lament. 4. 20. 1 Sam. 18. 3.

In the next place, give me leave to speake a few words in the behalfe of my languishing mother, the Church, and you shall have them as from a true sonne of the Church, in the spirit of meeknesse.

In which there are three points of moment, which struggle for the Truth; *Power of Ordination, Jurisdiction, and Discipline:* The two former I conceive to be essentially in the *Bishops as succeeding the Apostles*; for the latter I humbly conceive the forme already establisht by *full act of Parlia-*

Parliament, to be the pureſt in Chriſtendome: All theſe I ſhall now much wrong, as being removed from the advantage of bookes, which led me away a willing captive to them my unconſtrained opinions, having not taſted the edge of any ſword, but that of the Spirit which hath ſubdued my very minde, yet I ſhall venture upon the ſtrength of that reaſon, *quæ nec decipitur, nec decipit unquam*, at leaſt to wooe a Toleration of them.

I have ſome Scripture by me for the former, though I wiſh I could readily recall thoſe other texts alſo, which have ſo irrefragably convinced my aſſent.

In the 6 of Acts and the 2. *The twelve called the multitude of diſciples unto them, and ſaid*, v. 3. *Seeke ye out among you men of honeſt report, full of the Holy Ghoſt and wiſedome, whom we may appoint over this buſineſſe:* which Dr. *Gerhard* applyes to the Ordination of Deacons, and if to the appointing of *them* the care of the Apoſtles did deſcend, much more to the appointing of Prieſts or Presbyters, being a *ſuperiour Order*; it is the kinde of argument *à fortiori*, with which our Saviour himſelfe does incourage his Apoſtles, againſt the feare of Perſecution and death it ſelfe. *The very haires of your heads are all numbered, Feare yee not therefore, not them that can kill the body*; nor did the Apoſtles only do this, but the injunction lay upon their ſucceſſours the Biſhops, upon *Timothy* the firſt Biſhop of the Church of the Epheſians, *Lay hands ſuddenly on no man*: upon *Titus the firſt Biſhop of the Church of the Cretians, For this cauſe left I thee in Crete that thou ſhouldeſt ordaine Elders in every City.* The caſe is thus farre plaine; that it hath been ſo, it is plainer yet, that it may be ſo, by the Conceſſion of the greateſt Divine-Antagoniſts, who having received their *orders from ſuch hands*, performe their *Miniſteriall* function without any new qualification. Now ſince their power is confeſt lawfull on all hands, and *neceſſary* on ſome, the deſigne certainly of *inlarging the Kingdome of Chriſt, and ſetting up his throne in the hearts of men*, might goe on more cheerfully, whilſt that way of receiving it, is indulged to

Mat 27.30.

1. Ep. 5 c. 22. v.

1 Ch. 5 v.

those thousands who can no otherwayes receive it. It is as true as Scripture, *Except we eat the flesh of the Sonne of man and drinke his bloud, we have no life in us.* That flesh and blood are imparted in the *Eucharist*, that *Eucharist* by the Ministers of the Word; that those whom the *Bishops ordain*, can administer the *Sacrament* is granted by All, that those who are otherwayes ordained, cannot say also that they are not *ordained*, is beleeved by many (by very much the greater part of Christendome) and what then shall become of those many soules, who hunger and thirst to be thus made righteous, who passionately cry out, *Lord evermore give us this bread*, when they beleeve the Hand that reaches it out, might to as good purpose hold forth a stone? and when they call for this *blood* to drinke, they shall only finde that the *Well is deep, and there is nothing to draw*: Certainly this is not such a *common dyet*, that with the Prophet *Elijah*, wee should be beholden to the *Ravens* to bring us *bread and flesh in the morning* (that bread which is flesh also) I meane such of whom wee suspect they have nothing else of the Priest about them, but the *black* they weare: I cannot before I proceed, but humbly desire the Reader to be as impartiall as my selfe, and not to conceive any thing here to be dispatcht by an Incendiary, but from a conscience which groans under these very pressures, and poures it selfe out to heaven for a relieфe. I would not (like her who dreamt herselfe with childe of a Firebrand) adde the least sparke to the combustion already made, but only beg a plaister for the sores and scorchings which rankle and fester our *soule*, in the best part of it, our *minde*: when thou hast beleeved my sincere purpose, I may goe on to tell thee, that if we looke upon all *Christendome and all antiquity, the universality of time and place* will be our loud Advocates: if I should tell a *heathen*, who like *King Agrippa, was almost perswaded to be a Christian*, how much the Church of Rome agrees with us, it should be no disadvantage to the *Generall Cause*, and it should have moment too amongst our selves, wherein we are at *one*, unlesse with the *Invocation of Sts*, we would also

St John 6.35.

v. 34.

John 4 6.

1 Kings 17. 6.

also renounce the *calling upon God*, because the *Papists* say, *Our Father*, especially (which had its full operation upon that learned compacted friend of Truth, and enemy of Romish errour) that our acknowledgement must render unto God, the things that are Gods, considering that all *good things* are from God, though they be found in his very *enemy*, but amongst the *Reformed*, how lately has that *Hierarchicall* extirpation prevailed in what a *Nooke* of the earth? He that remembers not when it was *rooted and brancht* out of *Scotland*, is but yet a childe; (he that can tell me what *blessings* that Kingdome hath since injoy'd besides *English gold and the impoverishment of her sister*,) *erit mihi magnus Apollo*: for the *Reformed* part of *France*, I remember learned *Moulin*, about six years since, has printed their *desires for Episcopacy*, and their *submission only* to this *fatall necessity*, that because there cannot be *two Bishops* of *one* Dioceſſe, and because, in that Government there must be a *Popish Bishop*, the *Reformed* part must therefore onely *wish* that happinesse which they cannot *injoy*: for another *Reformed* Church, I remember their *printed prayer*, That God would have mercy upon them in this behalfe, for their want of Bishops, and the Comment upon it, that whereas they desire mercy, they acknowledge the offence. For our selves (I desire pardon for such a solemne Truth, as needing no fresh wound, since I *bleed* whilst I speak it) if *that government* were *abolisht* by the same *full power which so frequently enacted* (though with humility, I speake it, long since *Statutum est* irreversibly in the *Law of God*, and to such *Lawes* I presume those of the Land, did never intend a *confirmation* by way of *authority*, because they stand already upon a *firmer Basis*, but declare their *submission*) it would be a griefe as irremediless as unsupportable; but *rebus sic stantibus*, the *Æquilibrium* is much doubted, when the party of one profest contrary opinion, are the Judges and executioners of the other, the Assertors of it being yet unexamined whether they can plead not guilty; it is a *just sentence* even against a *just sentence*, *parte inaudita altera Æquum licet statueris*

Sir Edwin Sands in spec. Eur. p 77.

hand

hand Æquus est, be they never so right in the *bonum*, the want of the *bene* spoyles all; it is a case not much unlike which we reprehend (and must for ever) in the *Councell of Trent*, That which is a *stigma* to them, will scarce become our *ornament*, *& decere Curios*? I cannot but well relish the ingenuity of the Oratour, *Cum de Religione agitur. T. Coruncanum, P. Scipionem P. Scævolam, Pontifi & Maximos non Zenonem aut Cleanthem aut Chrysippum sequor*; As in point of Religion hee would not take advice from the Philosophers morality (though that toucht the borders of the garment, till they almost kist each other) so they should not be only *Pontifices*, but *Maximi*, whom hee would have recourse to; I cannot so far captivate my judgement, but *this* will still be a *stumbling blocke*.

Cicero de naturâ Deorum Lib. 3.

For these reasons, and for many other, I would gladly listen to, at least a *Toleration of their Government, and the old forme of prayers* (which should not like us that use them, *decay* for having *liv'd so long*, but grow more *vigorous* from their very age, if it were not a *principle* remov'd beyond the *danger of proofe*, why *God will ever be*, I would give this reason, because *God alwayes was*) and this, not only to satisfie my *Oaths*, (which as one well sayes of friendship, *Amare Non cito desisto, non temere incipio*, should not be taken without deliberation, nor forgone with rashnesse: and as another, *Let thy acquaintance be many*, but thy *friends few*, though I may resolve often because those may be *broken*, and my *faith* stand *whole*, yet I would *seldome sweare*, because a *Violation of that* will *waste* my *conscience*) but also that I might obtaine the same equall favour from my *Brother-Protestants*, which has sometimes been indulged our Religion from the harshest enemies of *it and us*, nothing so cruell as to be wounded by those of our owne House. *Quod tu facias, hoc mihi pæte dolet*, a toleration to all those of the *Augustane Confession* was granted by the Emperour in *Conventu Ratisbon. anno* 1532. nay by the Pope himselfe, *anno* 1533. *Pontifex Clemens misit legatum Hugonem Randonem ad Saxoniæ Ducem Elec-*

Lampad. Mellific. p. 429.

torem

florem Proteſtantem, by whom he ſignifi'd the Grant, it was the very yeare, in which King *Henry* 8 *did diſcerce a Papa*, and our whole Kingdome became generally *Proteſtant*; ſo that it is not any bold upſtart, vnhear'd of ſuite, but what has been approov'd, allow'd, countenanc't by repeated *Acts of Proteſtant-Parliaments*; if yet the *Commencers* themſelves are branded with the Idolatrous name of *Papiſts*, they are only ſuch who will *diſcourſe*, and *preach*, and *write* againſt them, though *Death* ſtand in the gap, and *ſwim in the Prophets pots*; beſides, none can tell how much it would aſſwage the heats and riſings within, how it would ſtop the mouthes of many againſt Oppreſſion, in opening them to their God. But to attempt a very ſcripturall reaſon, and at leaſt by conſequence, and rationall deduction, to ſhew that this requeſt is agreeable to the Chriſtian Policy of a very Paul, who, in Acts 15, forbad blood, and things ſtrangled to be eaten, only to comply with the Half-won Jew, that he might be wholly Chriſtian; now let the caſe be ballanc't; the abſtinence from thoſe was fully abrogated by the infallible Authority of Chriſt Himſelfe; I doubt not but the modeſty of each Abrogatour here, will acknowledge himſelfe ſingly, and the whole body to be fallible, becauſe men; the permitted abſtinence from blood (under colour of Religion and conſcience) was as oppoſite to Evangelicall Doctrine, as Judaiſme to Chriſtianity; ſuch a difference betwixt obſervation, and not-obſervation of our Ancient Liturgy, was never yet mentioned; and that this is not the drift and ſenſe of the Authour only, but of the preſent Aſſembly: you have the whole of it, at leaſt collaterally in their Annotations, the words are; he ſheweth that theſe Ceremonies, to what they were accuſtomed many yeeres, could not without great diſtractions be aboliſht, untill they could better learne their liberty in Chriſt. and that the word *Neceſſary*, v. 28. is not to be referred to the Ceremonies themſelves, but to the preſent occaſion and perſons; I will not purſue my purpoſe from the word *accuſtomed*, nor from the, *ſuddainely*, but leave it to the judgement of any ſingle eye, whether

there be not fairer, at least *tolerability*, in all respects, for this, then for those.

That there should be a *sub* and *supra*, in the Church I conceive equitable from the difference in parts and abilities, not onely of the same *kinde*, though not of the same *degree*; but if the gifts be severally look't upon, wee shall finde them not only *gradually*, but *specifically* distinct, and I am well aware of my own insufficiency either way, which would easily perswade my *Canonicall Obedience* to the abler man. *God hath set forth some, first Apostles, &c.* and then he presently askes, *are all Apostles? are all Prophets? &c.* from which Method I suppose I may reasonably conclude, that God hath set forth some more peculiarly inabled by one gift, then others, and therefore thinke it unfit to be equally claimed by all. Wee are already in a *Conflagration*; but we may remember that the whole *world* was set on *fire*, when the *Novice-Phaeton* would needs *hold the Reines*, and *misguide the Chariot of the Sun*: If yet this *Parity* must be inforc't, I would desire *that Church-man* to ruminate the reply of *Lycurgus* (one of the wisest *Legislators* that ever sate at Sterne) who, when he was sollicited to set up a Democracy, slack't the importunity of the rash adviser with a οὐ πρῶτον ἐν τῇ οἰκίᾳ σου πίνων Δημοκρατίαν: whereupon he went away, like *the rich man* in the Gospel, *very pensive for he had many Servants*, and shall *Gods House* indure that confused *Anarchy* which thy owne abhorres? Certainely, if wee thinke it meet to transcribe from Heaven, wee shall finde that without repining of the *starres*, God made *two great Lights, the Sun to rule the day, and the Moone to rule the night*, and shall it be otherwise with those who are called *the Light of the world? Shall the seven Golden Candlestickes be removed*, or else a *Blazing Star*, or a *Rush* be put into them? Nay, in Heaven, amongst the very *stars*, one differs from another in glory, and when your selves come thither, though every one of you shall be *full* of glory; yet there shall be a *different* measure according to your severall *Capacities* (Christ hath told us there shall

Cor. 12 28.

Gen. 1. 16.

Mat. 5 14.
Rev. 1 12.

1. Cor. 15. 41.

ſhall be a *leaſt in the Kingdome of Heaven*) and I have ſome- Math. 11. 11.
where read it well illuſtrated by glaſſes of a different ſize, dived into the River, of which though one holds *more*, none is *fuller* then another, the *Amphora* and the *Urceus* are both *brimmed up*, and therefore no *roome* either for more *Drops* into it ſelfe, or for *Envy* at anothers ſtreame, to which I may apply that of Seneca, *Hic plus edit, ille minus, quid refert? Uterq; iam ſatur eſt, hic plus bibit, ille minus, quid refert? Uterq; non ſitit.* Epiſt. 85.

Yet if the *Epiſcopall word* be only excepted at, as I have heard ſome moderate judging adverſaries, give in their verduit, that the *Authority muſt* be retained, or elſe *themſelves ſhall fall out with any new intruſion*) *and the name and thing* may ſtill be allowed us, if a *Paſtour or a ſuper-intendent* (*the Latine-Engliſh of ἐπίσκοπος*) ſhall turne out the Notion, and leave behind the *Rem ſubſtratam*, I ſhould not much ſtraine at it, (though I know not how juſtly queazy others might be) and feare the *Title* be onely parted with, as an *Earneſt*, that all the *Appendages* ſhall follow, though any *Bargaine* may be legally evacuated with the *loſſe of Earneſt*) ſuch a *Gnat*, though with reluctancy, wee might perhaps at length *ſwallow*, though the other *Camell* would down-right *choake* us, and like the *Picture of Jonah*, in the *Whales mouth*, ſtick in our *throat* for ever; it would neither *feede* us it ſelfe, and would alſo ſtop up the *Avenew*, that no other *ſuſtenance* might have *paſſage*; in this caſe I ſhould bleſſe God for one of *Jobs Meſſengers*, that the *Caldeans had fell upon theſe and the like Camells, and carryed them all away*, as fearing Job. 1. 17. alſo that ſuch Beaſts of ſpace and compaſſe, might *fill up the narrow way, and lie as another Gate* before the *ſtrait-gate of Heaven* to lock us out. But it is of late ſaid by the Compi- Math. 7. 14
lers of the *Annotations upon the whole Bible*, that this kind of Cleargy is inclined to Popery, and have uſed meanes for the introduction of it (that I may not over-expreſſe any thing, and my relation be charged with malice, I will give it you in their owne language, which is, of it ſelfe, ſo high that I confeſſe I have not fancy enough to ſoare at that rate) Preface pag. 2.

And if ever those Masters of the Mystery of iniquity (having a long since set on foote their designe to make the Kingdome retrograde in Religion, in turning toward the Tenets of Doctrine and Forme of Worship of the Romish Church) have any cause to mount it on horsebacke, it must be by putting downe the most sound, sincere, and zealous preaching of the Word, as by some experimentall preparations wee have seene of late, and our reason may fore-see and fore-cast for the time to come; for this hath been, and it is like may be hereafter their manner, who labour to extinguish (at least to eclipse) the light of Evangelicall Doctrine; first, by picking a quarrell with the most sufficient, diligent, and conscionable Preachers, to stop their mouthes, imprison their persons, or to drive them from their Country — Pudet hæc opprobria — a heavy charge I confesse to betray the truth, but since the bare *assertion* is the whole *argument*, I shall thinke it an honest payment to returne that Romish answer— *Ais, Nego*, unlesse themselves introduce a Doctrine of the *R. Church*, and speake *infallibly*; yet, if these kinde of men thus insimulated of *Apostacy*, have not beene the stoutest Propugners of our Religion against the *Church of Rome*, many of them by writing, some by sealing the Truth with their blood, I have read no books, to the meanes they are said to use, for the incompassement of so darke a designe, I will not returne that answere, *Quid mixus est, non dico Oratorii, sed hominis, quam id objicere Aduersario, quod ille si verbo negarit longius progredi non possit, qui objecerit,* the times give me another reply, and I am sorry I must *par pari referre*, lay downe payment in the same coyne —— *Mutato nomine de te fabula narratur; that many sound sincere, and zealous Preachers are put downe; that the mouthes of the most sufficient, diligent, conscionable Preachers are stopt; that the persons of many of thē are imprisoned here, and many others have got leave to be driven out of their Country. Servi ut taceant, Jumenta lequentur, & Canis, & Postes, & Marmora* — of which, though wee, who are yours, and would be their *Servants in Christ*, should be as silent to you, as wee are to our *Flocke*, *the stone out of the wall*

Tull. Philip. 2.

wall shall cry, and the beame out of the timber shall answer it, Habak 2.11.
for want of the Antiphonaries, the *Vox clamantis* in the *Priest*, and the *responsals* of the *people*; for that at the present there are many hundred Churches in England lye speechlesse, or have no constant certaine *known voyce for the sheep to follow*, the *Epitome* of it, *London* can witnesse at large: This *Altum silentium* is but a sad off-spring of *Reformation*, especially when the generall cry of it in those *common mouths*, where there is *vox & praterea nihil (and that not halfe so sweet as the Nightingale,)* does most vehemently breath it selfe against dumb *dogs*, unlesse this late *sacred silence* be *deem'd extaticall*, and a devout imitation of that *spirit*, which sometimes inwardly makes *intercession for us* Rom.8.26.
with groans which cannot be uttered.

But where I said Priest, I may perhaps be asked, why I did not call him a *Presbyter* or *Elder?* and it is not much amisse, if I had called him so; but then, let me briefly cleare in what acception I would take the word, and acknowledge my information received from that learned impartial *Indagatour* of Truth, *Jos. Mead B. D.* in his *Diatriba*, or rather from *God by him*, (for I may more immediately apply that here to a full explainer of *Gods owne word*, which *Zanchius* acknowledges as a due panegyrique to *Aristotle*, Tom. 1. pars 2.
Ad singula sophismata dignoscenda, utilissimam nobis praebuit lib. 4. c. 2.
operam Aristoteles, imo Deus per Aristotelem.

It is in his Tractate upon 1 Tim. 5. 17. *Let the Elders that rule well, especially they that labour in the word and doctrine.* From whom I learne that the New Testament useth the word Πρεσβύτερος, for the *Ministers of the Word and Sacraments*, that hence was raised the *Saxon* word *Priester*; and from that (neither from *Jew* nor *Pope*) the English word *Priest:* Hence some will have two sorts of Elders, the *Ruling-Elders* from the first words, and the *Teaching-Elders* from the last; but the ancient Fathers, *Chrysostome*, *Jerome*, *Ambrose*, *Theodoret*, *Primasius Oecumenius* or *Theophylact*, as they had no *Ruling-Elders*, so from these words understood *Priests* onely: The words from the *ori-*

ginall would be thus rendered, *Let the Elders that rule well,* μάλιστα, chiefly those of them who labour. So that there are *two duties*, but not *two sorts of Elders*; so *Chrysostome*, and other *Greek Writers*.

Another Interpretation is, that the Apostle speakes here of *Priests* and *Deacons*, considering *both* as *Members of the Ecclesiasticall consistory*; and then the words beare this, *Let the Elders that rule well* (whether *Priests* or *Deacons*) especially the *Priests who rule and labour also*, without this bee meant, no provision is made here for Deacons, which is improbable to be omitted, seeing the very *Widows* are cared for in the verse before.

Others admit *two sorts of Elders*, but *both Priests*, the one *residentiary*, who were affixed to certaine Churches, and so did Περοσλᾶναι; the other of such, that Travelled to preach the Gospell where it was *not*, or to confirm it where it *was* preacht, to this latter sort the Κοπιῶντες may relate, being used by St. *Paul* in this very sense, 1 Cor. 15. 10. Περισσοτέρων Αυτῶν πάντων ἐκοπίασα, *For it is manifest, he travelled much more then they all.* Now whether a Text capable of so various exposition, be a sufficient (as it is the only) foundation for a *New government* never heard of in the whole Church of God, since the Apostles time, till this last age, He that can judge, let him judge.

But what if from hence we also grant them, *Lay-Elders*, not *Church-officers*, but *Civill Magistrates*? So we read of the *Elders of Israel*, of the *Elders of Judah*, of the *Elders of the Priests*, of the *Elders of the people*; and then the sense is, *Let the Elders which rule well* (even the Civill Magistrate also) especially those (Ecclesiasticall Elders) *that labour in the word.* Is not this good sense? And does not the
V. 1. Apostle begin this Chapter with an Elder in the larger sense, *Rebuke not an Elder, but intreat him as a Father, and the younger men as brethren.* So St. *James* calls the *Ministers*
Ch 5. 14. *of the Word and Sacraments*, Πρεσβύτεροι τῆς Ἐκκλησίας as it were in *distinction* from Πρεσβύτεροι τῆς Πολιτείας, *the Elders of the Church being one*, and those of the *Commonwealth*

another.

another. Nor is this expoſition ambitious, as preferring the *Elders of the Church* before thoſe of the *Commonwealth*, for the name of *Elder* is never given in Scripture, to the *ſupreame Magiſtrate*, but to the *ſubordinate* only.

I have Analiſed this peice from an heroicke pen, that I might not wholly fruſtrate HIS READER, but tender ſomething worthy his eye; I confeſſe my ſelfe, if I were *diſplumed* of my borrowed ornaments, and lookt upon in *puris naturalibus* as empty and naked as *Æſops* Crow after Reſtitution made; but withall would have thee remember, that Truth alſo is wont to be limbed naked, and that the *drawne colours* are not put upon her, but are herſelfe. I count my ſelfe the more happy, whileſt I doe thus, *Aliena vivere quadra*, yet ſo too, that the taſte of my owne *judgement* does reliſh and approve the meat, though another provides the diſh, it is my owne *ſtomach*, which makes the *concoction*, and bids the *dyet ſuſtaine me*.

The next ſad object, which would be grieved for, is *the utter change of our forme of worſhip in our publique prayers to God*, and woe is it with the repute of our *firſt and ſecond Reformers*, whoſe Aſhes would deſerve very ill of mournfull poſterity, fit to be racked out of their Urnes, and (if the Liturgy there bequeathed to us, were indeed ſuch an *Idoll* as ſome blacke mouthes would make it) like the duſt of *Aarons* Calfe, to be ſtrawed upon the water, and we as the Iſraelites be compelled to drinke of that brooke in our way, if their *undiſcreet piety*, their *zeale without knowledge*, had defiled our worſhip of God into ſuch an *intire abomination*, as that it is left uncapable to be any other way reformed, then by *exact aboliſhment*, by a very contradiction; no great need of a tough *laborer* to *winnow* that *harveſt*, and ſeparate the *chaffe* (if there be any) from the *wheat*, none, of a choice ſubtle head-peice to diſtinguiſh *Truth* from *colors*, and *reality* from *errour*, to purge out the one, and to poliſh; refine, and approve the other, when the impartiall doom ſhall ſtrike at all, not tainted with a Προσωποληψία, unallured with the *beauties* and graces of the beſt *face* amongſt them

Exod. 32. 20.

them, which could implead no exception from that sweeping common ruine -- *Una litura potest* -- should the *Spanish Inquisition*, or the *Popes Bulls*; nay, should the *Sword, and Alcoran of Mahomet* (which have both beene wont to take their progresse together, and to succeede alike; the *Alcoran* has beene the *Booke*, but the *Sword*, the *Pen*) should all these defloure our shoare with uninterrupted passage, the worst of them could doe no more then *put downe All*; pardon me if this sounds like *passion*, and a boisterous *Surge* furrowes the *Calme* face I promised, such a losse affects the most *sensible* part, it *touches* to the *quicke* of the *soule*, *quod in anima tenerrimum est*, and the *weight* of it must squeeze out a word and a sigh, *tread the Wine-presse*, and marke if it doe not *bleed*; thou can'st not so much as *beat* thy own *dram*, but it will *speak* till it deafes thy eares with *clamour*: Yet all this *noise*, like those *sobs* after the *departure of a best friend*, doe not *murmure* at God, for any *Instrument* he shall please to begirt with his *permissive Commission to goe out, and destroy, to root out* (*I and branch out*) *and to pull downe our most holy desires*, because of our former *neglect* of them; wee acknowledge it *just* in him to let our *after-sins* be an *additionall punishment* to those which went before; so that what ever is here said, is but an unreflecting bewaylement of our owne sad condition, and I hope, as it is *lawfull* for us to be *wretched*, it is so too, to *bemoan* our selves, and not to *let God alone* (though we interpose not amongst men) *till he restore these blessings*.

Isay 14 23.

For the *lawfullnesse*, nay the *Energy of set Formes of Prayer*, because I confesse my selfe too low of wing, and not piniond for such a flight, capeable of so much majesty of *naturall*, *historicall*, *and scripturall reason*, with which it is richly furnisht by those solid, substantiall pens, some of whose *deliberations* I have formerly perused, and some I have now by me (and thanke God for all, that I may give you the more *light*, and not *eclipse them*, I shall impart to you the *Streame* and the *Fountaine*, their *reasons*, and the *Authours* together, with some slender supernumerary account

count of my owne obſervation and greivance, though I well know this will only call backe your *intent eye* from the *magnificent buildings*, *and ſtately inward ornaments* to beg at leaſt one *broken glance* upon the *homely disfigured out houſes*.

Where firſt, Mr. *Mead* will tell you, that our Saviours Prayer is preſcribed, not only as a *Patterne*, though ſo alſo, *Pray thus*, Math. 6. 9. but in the very *Forme* of theſe words, *when you pray* λέγετε *ſay*, ſay theſe very words, *Our Father*, where tis marke-worthy that the delivery of this Prayer in *St. Mathew*, as part of *Chriſts Sermon upon the Mount*, was not upon the ſame occaſion, nor at the ſame time, as that in *St. Luke*, which was upon a ſpeciall *motion* of his Diſciples at a *time* when himſelfe had done praying; *that of St. Mathew* in the 2. that of *St. Luke* in the 3. *yeere after his Baptiſme*; whence it followes that his Diſciples tooke that in *St. Mathew*, for a *Patterne* only, and not for a *Forme*; had they taken it for a *Forme* alſo, they were already *provided*, and then neede not ſtill aske *how to pray*: that they may take it for a *Forme* alſo, tis commanded to be performed *in hæc verba* ὅταν προσεύχησθε λέγετε: This was a *precedent* and *warrant* to his *Church* to give the like *Formes*.

In his Diatribe pag. 1.

Luke 11. v. 2.

Next he tells us, the practiſe of the Old Teſtament is a good rule to follow in the New, and inſtances in thoſe 2 ſet Formes, appointed by God himſelfe, Numb. 6. 23. *On this wiſe*, Deut. 26. 13. *Then thou ſhalt ſay I have brought*.

Next, that the Booke of *Pſalmes* was the *Jewiſh Liturgy*, or the cheife part of their *vocall worſhip* in the *Temple*, evidenc't by the *Titles of the Pſalms*, which commend them to the ſeverall *Quires* in the ſame, *to Aſaph*; *to the Sons of Korah*, *to Jeduthun*, and almoſt 40 of them to the *Magiſter Symphoniæ* in generall; the like wee are to conceive of thoſe which have no titles, as of the 105. and the 96 Pſ. which wee finde in 1 Chron. 16. 7. to be delivered by David into the hands of Aſaph and his brethren for *Formes* to thanke the Lord: wee our ſelves alſo, and all the *Reformed Churches ſing the Pſalmes*, not only as *ſet Formes*, but *ſet*

in Meeter (i. e.) after a humane compoſure ; are not the *Pſalmes ſet Formes of confeſſion ? Of Prayer ? Of prayſing God ?* If they ſay theſe are rehearſed only as *Chapters*, for *Inſtruction* (though my owne generall obſervation amongſt military men, and others diſinclined to our *Liturgy*, will reply them to be their *devotionall*, and not only their *hearkning* part, elſe certainly they would give as favourable and ſubmiſſe an Audience to a *Samuel*, and a *Matthew*, as they doe to a *Hopkins*, and a *Sternhold*, they would not elſe be ſo *familiarly covered* to a *Prophet*, and an *Evangeliſt*, when they *appeare themſelves*, and *bare* preſently to the advice of a *David*, when he only comes *abroad* by *proxi*, and the *King is leſſened* in the *Ambaſſadour*, unleſſe perhaps the *Reverence* is the more, becauſe, however he is now *diſguiſed*, he was *once a King* : Though I never forbeare to *communicate* in this *Meeter-Liturgy* ; yet I alwayes looke upon them *cum venia*, as an *under-forme* in the *Schoole of Liturgy*, whoſe skill I never yet heard any dare to equall, with thoſe grand *Archi-Compilers*, whom a very *ſtake* and *faggot* could not *confute*) yet no doubt wee may, and ought ſing the Pſalmes as they in the Old Teſtament did ; the Churches of Iſrael uſed the Pſalmes, for *Formes of prayſing, and invocating God*, what elſe meane thoſe formes, *cantemus Domino, pſallite Domino &c* ? But there are two more direct, and expreſſe Teſtimonies. 1 Chron. 25. 1. It is expreſſely ſaid of the *Sons of Aſaph and Jeduthun, that their Office was to Propheſie with a Harpe, to give thankes, and to praiſe the Lord.* 2 Chron. 30. 21. Wee reade that the *Levites, and the Prieſts praiſed the Lord day by day ſinging with lowd Inſtruments unto the Lord:* and laſtly to leave no place for further doubt, wee reade, Ezra 3. 10. 11. that the *Levits, the Sons of Aſaph were ſent with Cymbals to prayſe the Lord after the Ordinance of David King of Iſrael, and that they ſung together by courſe, in prayſing, and giving thankes* : Thus it was *then*, and thus it ſhould be *now*, for the Prieſt is called the *Mouth* of the people, whoſe *Mouth* he is not ; if they are unacquainted with what he ſayes. It ſhould be ſo for *uniformity*;

for

for the Church being a mysticall body, cannot better testifie her *unity* before God, then in her *uniformity* in calling upon him. Thus farre he to whom I also refer thee in the same Tractate for an ample satisfaction to all *voluntary extemporaneous prayer in publique.*

To these I will adde some few reasons (yet so that there shall be Μῦθον ἐν ξυλλαβῇ an Ilyad of proof bosomed within the slender compasse of a Nut-shell) which I have borrowed from Dr. *Hammond*, and which doe lesse *coincidere* with the former, whose holy life, who ever knowes, will easily beleeve he is such a man who does not *stare à partibus* is of no side, but *Truths* and *Christianity*, and that his *reading* had taught him the practize, and the practize wrote his booke. In his practicall Catechisme.

Where first let the practize of our *dying* Saviour give life to the legality of a *prescription*, when he repeats the *ancient* words of his Father David, *My God, my God, why hast thou forsaken me?* to quicken us to repeat His own words, who is now, *Our Father in Heaven.*

Secondly, The *no-objection* against a prescribed Forme; for as it is lawfull to use them (after the uncontroled example of all Churches, throughout all times) so it is lawfull to prescribe them at some times, and for some uses, for that a thing in it selfe acknowledged and proved to be lawfull, should by being *commanded by lawfull authority*, become *unlawfull*, is very unreasonable, unlesse *lawfull Magistrates be the only unlawfull things* (which he that sayes, will pronounce himselfe at one against both *King* and *Parliament*) and at other times, to use other liberty is not forbidden, and so no *Tyranny* used upon our *Christian liberty.*

Thirdly, by the great *benefit* that accrues to the Congregation in having *discreet well-formed prayers*, and so, not subject to the *Temerity and impertinencies* of the sudden *effusions*, and the same still in *constant use*, and so, not *strange* or *new* to them, but such as they may *with understanding* go along with the Minister, and by the helpe of their memory the most ignorant may carry them away for private use (he

sayes by their *memory*, not by their *violence*, as some late *Ignorants* have done, to carry away the *Booke* and all) and generally those that want such helpes, are by this meanes, afforded them.

And lastly, that by means of prescribed *Liturgies, Unity of Faith and Charity is* preserved.

To these let me adde another practize of our blessed Saviour, and occurre to an objection, which may perhaps infatuate some deceived minds (for I have heard this, to be the gain-saying discourse of some who instead of the *Spirit of God*, have set up a *selfe-spirit*, Πνεῦμα τῆς Ανηλογίας) that though our Saviour prayed in the very words which King *David* penned, yet he never prayed againe the same prayer (a point of the new Creed amongst *Commander-Divines*) but that he did this also, you shall finde in Mat. 26. v. 44. for he went away again, and prayed the *third time, saying the same words*; and that as a preparatory to his sufferings which he saw at hand, for *behold he is at hand that doth betray me*, v. 46. perhaps to incourage mankinde, after their owne common guise, to give a more ample credit to imitation of the last words and actions of one ready to *expire*, as being then even amongst our selves stript of all Pretence and Artifice, and nothing else but *plaine solid Truths:* so *Lucretius* tells us, that the *World is mans Theatre*, in which he personates others, whilst he expects a *continued date of life*, and is then only *himselfe* when he begins to *dye*.

Besides, if it be true (as he that doubts it is either an ignorant or a wilfull Atheist) that by a mans owne words he shall be justified, and by his owne words he shall bee condemned (by thy words, and by thy words, Mat. 12. 37.) I cannot but presume that *those words*, if they have not the *only*, have yet a more *eminent* place in those *actions* which more immediately concurre, and contribute to either our *heaven* or *hell*, and least of all shall I make any scruple, that our prayers, either by the *concomitancy*, or by the *defect* of the *qualifications* required to them, are those words, and amongst such, *those especially*, which are powred out by a

publique

publique Congregation, and in a place *designed for that purpose* (which some call the *besieging of heaven, and the taking it by violence, and the conquering of him who is Almighty*; all of them holy and significant raptures.) And to this purpose I take it is applicable that of our Saviour, ushered in with that *authoritatis formula*, *I say unto you, that if two of you shall* AGREE *on earth, as touching any thing that they shall aske, it shall be done for them of my Father which is in Heaven*; where though no doubt the prayer of a *single person* (when that very singleneſſe is not evill, as springing from an uncharitable *separate humour*) is oft-times acceptable, and hath its efficacy, yet, *that God*, who containes within his *One-ſelfe* a *Trinity*, (*Numero Deus impare gaudet*) does more liberally heare and grant the united prayers *of many*, which ſtrive to imitate *God himſelfe*, and in that very *plurality* to have but one heart and one minde; and though in that verſe but *two* are mentioned, *that* does onely magnifie the *mercy* of God, which will not bee *reſtrayned*, though but for *two's ſake*, and yet he had rather be importuned by a *cloud* then by a *drop*, with whom it is certainly unacceptable that the people ſhould bee as clouds without raine round about, and only the *Paſtours fleece*, like *Gideons be wet*; as in *Abrahams* expoſtulation with God, the righteouſneſſe of the fifty had been more powerfull, though of the ten only had prevailed; to which interpretation the next verſe does direct and admoniſh me, where the *Bell* inſtantly calls for *more company*, and better it were if it could *ring all in*; for where *two* or *three are gathered together*: which *agreement in prayer*, as it comprehends the *object*, ſo that I can only pray with them, who pray only to *God*, and not with the *Church of Rome*, which invocates Saints and Angells, God being the only object of prayer which our Saviour himſelfe hath taught me by a neceſſary excluſion of al others, when he commands me to pray, *Our Father*, which compellation I am well aware is incompatible to Saint or Angell, though they alſo are in Heaven; holy David hath inſtructed me in the ſame leſſon, *Praiſe waiteth for thee O God*,

Mat. 18. 11.

Gen. 18.

V. 16.

Pſ. 65. 1. 2.

O thou that heareſt prayer; ſo next, this *agreement* comprehends the very matter, which if I am not well aſſured that it is ſtampt for *Orthodox*, by having pondered the whole ſubſtance of it before, and paſt my aſſent upon it; I may perhaps be there as an Auditour, I cannot as a ſupplicant; for, if I goe to Church onely with an *implicite faith*, and reſolve to pray, what ever he prayes that poſſeſſes the Deske or Pulpit, at beſt, is not this *implicitenesſe* ſomewhat a kin to *Popery*, and may not my very *Prayer be turned into ſin?* by owing the *inadvertenſes* and *ſlips* of him, who follows no other rule, but his *peculiar ſudden dictates*, *Quicquid in Buccam Venerit*, at leaſt gives them alſo leave to *interpoſe*; of which my ſelfe have beene ſeverall times a ſorrowfull witneſſe; If it ſcape that *brand*, does not the other *twig* of *Popery* reach and ſcourge it home, which makes *ignorance the mother of devotion?* and what ſecurity can wee have, that in proceſſe of time, this very *Surculus* will not grow up to be an Arbor. Thus like *Sampſons Foxes*, though neither of them will be called *Foxes*, which way ſoever their *heads* looke, their *deſigne* is *one*, to ruine and burne downe the *graine* whilſt it yet ripens, that which after its due growth would be our *bread of life*, and ſince it is true that we *receive not what we aske*, *becauſe we aske amiſſe*, doe we ever aske more *amiſſe*, then when we aske wee know not what?

Or if I am not bound to let my aſſent waite implicitly upon his what ever *ejaculations*, I muſt then either not pray at all (like him in the Goſpell, who had not on the wedding garment, but was ſpeechleſſe) or elſe it muſt *weigh and calculate*, and *ſummon* all *ad ſtateram*, I muſt give my *judgement* power to call them to the *teſt* before my *affection ſubſcribe*, and then when I have acknowledged *this part* or *that period, right and uſefull*, has not his feathered pace outſtript my *leaden heele* that I am at loſſe for many others, and may aſſoone purſue the trace of *an arrow in the aire*, though I cannot challenge to my ſelfe any large ſhare of quicke and ſharpe judgement, yet my very judgement from ſome meaſure

sure of that *reason* which is *common to all men*, assures me that in *this case*, the best *sighted* can steere *no other course*, though they may *saile much faster*.

And in the last place (which is the most considerable number of Christians in all places, in those very *Cities* which are elevated to some higher degree of capacity, and whose soules cost *as good blood as the brightest in the Parish*) what prop shall be put under the weake ones to uphold and inliven the devotion of the ordinary sort of men? who if at all, must only pray *per saltum* because they cannot apprehend (much lesse comprehend) the *matter*, they are unacquainted with at the first *infusion*, nor the *unwilling Errata's* which the ablest extemporaneous Oratour is lyable; for the *best* of them are but *men*, and suppose too, they were as Apostolicall and highly illuminated as *Paul* and *Barnabas* (and perhaps some of them might have seen much more *clearly*, if they had not presumed they had been already Eagles, *Pervenissent, nisi pervenisse putassent*) yet such very men ought at least to acknowledge, that they also are men of like passions with others; these congregations I must needs say it, doe clash against that *Rocke* (and I pray God it never *split* them) which they so seemingly abhorre, *Incidit in Scyllam, cupiens vitare Charybdin*; Their *unknowne piety* does relish unawares of the *Romane infection*; for I beseech you, look *calmly* upon it, & tell me seriously what is the great *difference* betwixt *praying in an unknowne tongue, and praying I know not what in English*? St. *Paul* hath coupled them in one sense, in that question (which in these dayes is lawfull to be asked againe) *Else when thou shalt blesse with the Spirit, how shall he that occupieth the roome of the unlearned, say Amen, at thy giving of thankes* (for this very reason he shall not) *seeing hee understandeth not what thou saiest?* nay, though *all* thou sayest be *good* and *sound*, yet there is still an errour because of his unreadinesse to conceive before whom thou speakest, *For thou verily givest thanks well, but the other is not edified*; the substance of the exception is the same in the matter, as in the language, intimated in the 14 v. *my spirit prayeth*

Act. 14. 15.

1 Cor. 14. 16.

V. 17.

prayeth, but my understanding is unfruitfull; and immediatly hee applyes the remedy against this meerly spirituall praying, that though it is required, it is not onely required: what is it then? v.15. *I will pray with the spirit, and with understanding also*, and in v.21. he shews it to bee a forepropheſied threat and judgement of God out of Esa.28.11. *With men of other tongues, and other lips will I speake unto this people*; which unknown tongues (whose errour by his owne interpretation, consists in the not-understanding of the people) he stamps also with the deplored marke of *confusion*: upon this ground it is he decryes them, *For God is* V.33. *not the authour of confusion, but of peace, as in all Churches of the Saints*; and concludes all with that peculiar Scripture stile of willfull, acquired danger; *but if any man be ignorant* (*i.e.* loves his ignorance, and resolves to be so, notwithstanding a whole Chapter against it) *let him be ignorant*, it is punishment enough; the whole Chapter throughout relates to the *particular Churches* and *publique meetings* for the service of God, and the edifying of the people.

It is too true, that in many, many places, where formerly every *Peasant* of the vilest ranke, who had *ploughed out his six dayes, could, on the seventh* pray to and praise his God with the *heart and understanding*, that now a vast number of them, *great* enough at least to be pitied, have changed their upbraided *sincere Liturgy* into a late *lip-devotion* (if they are suffered at all to speake) and hollow *eare-service*, which how unacceptably it will ascend (if it ascend at all, unless perhaps the Prince of the aire carries it up as a witnesse against them, and when he summes up his Bill of inditement, brings in the severall *auricular prayer*, con- Prov.4.4. spiring into a) *cloud of witnesses*) to him, who bids thee, *Let thy heart retaine my words*, and calls upon thee for that Prov.23.26. *choicest meat*, disdaining thy inferiour offalls, *My son give* Heb.12.6. *it me* (and let me tell you, *He is his beloved whom he chasteneth his sonne whom he scourgeth*) how much he rejects thy other unvalued scumme, the mouth of God himselfe shall Isa.29.13. witnesse, *Wherefore the Lord said, for as much as this people*

draw

draw neare me with their mouth, and with their lips doe honour me, but have removed their heart far from me, and their feare towards me is taught by the precept of men. Therefore &c. and so the curse follows; and that God the Sonne is as little pleased with this shallow empty complement, you may consult his owne Commentary upon those words, *Well did Esaias propheſie*; that is the Text, and the applicatory Sermon upon it is, *That in vaine doe ye worſhip me*; in vaine, when ye thus speake; much more in vaine, when the *ſilent lifting up of the hands*, is the *onely morning ſacrifice*; I can lye in bed and doe that. Math 15.9.

But I have heard after all that can be said, much rather after these slight lampleſſe attemps of mine (which I confeſſe issue from one that is *weakly wel-minded*, and hath no other imployment, but to sit still, and either write or ruminate upon these distempers, and hath learnt, that so much declaimed up selfe-preservation, to wring out those *drops* which would be more *dangerous* while they *bleed inwardly*) some will compare a *devotion framed when it is uttered* (like the soule, which St. *Auſtin* sayes, *Infundendo creatur*) to the whole walking upon a mans owne legs, and any preſcription what ever, to a ridiculous *paire of crutches*, which though rumor fastens upon a name too big to bee grapled with, I shall also spare to mention, both becauſe I am unwilling to yeeld my selfe an over-credulous captive to reports, leſt the openneſſe of my ears might be accused of the *ſlander*, since to defame, would be a toilsome thriveleſſe trade, if men would heare leſſe greedily, and not set up this kinde of *hearkning* to *out-ſacrifice the fat of Rams*, and because though it were a measured truth, my very Schoole-refreshments have civilized me into this *Modum*, *Parcere Perſonis*, that I should not snatch at a shadowy repute from the disgrace of any, *Mihi de nullo, fama rubore placet*, yet leaſt some men swallow it as a rationall fancie, I will a little *melt* off the *paint*, and shew you its *contrary face*, how it will looke most unlike it selfe, and halt out of your sight from an apprehensive shame of its owne *lameneſſe*, at length

only troubled that it cannot *out-run the Chace:* Christ himself hath prescribed me a prayer, a very set *forme*; he hath giv̄e me that as a guide to my devotiō, wherby I might tread upright; It is in this sense, the *foot* of my soule, that by it, I may climbe those steps in *Jacobs* ladder, which reach up to heaven; just as he hath bestowed upon me *fleshy limbs* to trace that earth which he hath *given to the sons of men*; Hee hath also inabled me with a *gift* and power to frame other *supplications* out of that *fruitfull forme*, just as he hath imparted to me, out of that equall *docility* indulged to the composition of whole mankinde how to make to my selfe a Crutch, if he will be yet perverse, and cry out still against my *prescribed lameness*, I shall satisfie my selfe in deeming it better, to *enter into life thus halt or maim'd*, rather then by having such *feet of mine owne* to be *cast into everlasting fire*: But perhaps, our Saviours owne prayer may escape scandall free, and the blow be only meant at those of the Church, because they say, (I have heard some say so) the whole life of man must not be once guilty of repeating the same prayer twice; and yet that part of our Letany, *O Son of David have mercy upon us*, was so farre from being *reproved* by Christ, that I doubt not but the very *repetition* of it *in the same words wrought the cure*, for the importunate persevering in his request, under the very same *formality*, and crying so much the more, though many charged him that he should hold his peace (though they had no commission for such a restraint upon his prayer) did give a pregnant testimony of that strong Faith, which our Saviour told him had made him whole, *and immediately he received his sight*: And that other part in the *Te Deum* prescribed to us, *Holy, Holy, Holy, Lord God Almighty*, was more cheerfully entertained by that *Lambe which sat upon the throne*, and his copartners in divine worship, the *Father and the Spirit* (for I may conceive, there is a *particular holy to each of them*, or else the prayer would be in a manner said *thrice together*) which gives me the same advantage because the foure beasts did *not cease day and night saying the same words*,

Math. 10. v. 47. 48.

Rev. 4. 8.

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concerning whom that *reprooving* prayer need not be used, which is wont to *impute darkeneſſe to us; that God would open their eyes*; for as they were *full of eyes within*, ſo none neede ſcruple but thoſe *eyes were full of light, and illumination*; and in the *holy Euchariſt*, where wee uſe the ſame words, we confeſſe them to be the *voice of the Angels, Archangels, and all the Companies of Heaven*; I ſhall never conceive how *any Companies upon Earth* have better learnt to *pray*, then *all in Heaven.*

But for the Church-prayers intirely as they lye (for I would only ſpeake of publique worſhip; each mans private devotions I leave betwixt God and his Conſcience, as having no key to any cloſet, but my owne) If wee looke upon the *naturall indowments* of any ſingle man, be they as Mountainous, as he ſhall pleaſe to thinke them, I cannot in any reaſon, but count it a deluded preſumption that he would prefer *his owne unpremeditated fluencies*, to the *elaborate, joynt-reſults of ſo many learned men*, who *contrive ex inſtituto*, where he but *ſtumbles*; or if the *gift of the ſpirit* be regarded, I ſhall never doubt, but God do's more plentifully powre out his ſpirit upon the *legally repreſentative Church*, imploring his aid, then upon any *one Member* of it: nor is this, to *ſhorten the hand of God*, which ſure ſpreads it ſelfe *farther* in ſuch a *univerſall benevolence*: If he will ſtill like the *fained impotent*, not obtaining what he askes, hold up his very *crutch* againſt me (ſince, to a reſolved *Contumacy*, *a Sarcaſme* is more *operative* then a *Convi&tion*) I ſhall only deſire him to turne *Baker*, as well as *Canoniſt*, becauſe, elſe himſelfe ſhould only feed on *crutches*, whilſt the other eates up *legs*.

For theſe and many other reaſons, which you may more copiouſly imbibe from the obvious diſcourſe of learned men, then from the unaptneſſe of my hand to write, I would faine implore ſome *liberty to tender conſciences*, who are ſo well aſſured of the *lawfulneſſe*, and ſo much experienc't in the *benefit* of our *Liturgy*; and wee hope this liberty will not be called *licentiouſneſſe*, ſince wee rather

conceive it a *briale*, then a *ſpur* to *that*, becauſe the property of *that* is to open an unlimited way for all to doe *what is good in their owne eyes*, (the uncheckt miſdemeaning garbe of the very people of God, *when there was no King in Iſrael*) *and this fixes its eye upon the eſtabliſht Lawes made by Proteſtants in defence of Proteſtaniſme, and calls in them to ſuccour* : Tis St. *Judes* advice, *after he hath charged you to keepe your ſelves in the love of God, looking for the mercy of our Lord Jeſus, that your ſelves would ſhew love and mercy to your Neighbour, that you would have compaſſion of ſome, making a difference* ; thoſe, towards whom the difference is recommended, are they of a more *tender nature then others*, (as the late Annotations) and certainely no *tenderneſſe* of ſo ſupple a nature, as *that* of *conſcience* (declaring and proving it ſelfe to be only *conſcience*, without any adheſion of *terrene mixture*, by the contented loſſe of all things elſe, then which there is no higher Κεφαλαιον, imaginable of ſincere, *uningaged conſcience*) which he that indeavours to *force* (there may be an *indeavour*, there cannot be a *forcing*) will *torture* and *vexe it as a thing that is rawe*, and make him *cry out there is Death in the pot--Idem facit occidenti.*

Judg. 17. 16.

Jude 22.

I ſhall conclude this, and leave all men to conſider what that is, they carry within their *breaſt*, how *blunt an argument the keeneſt ſword* will appeare, when it *incounters the minde*, which as no *violence can kill*, ſo neither can it *informe*. Thoſe who have paſt their *Minority in Religion*, and are growne up to the *ſtature of men in Chriſt*, may be charitably preſumed to have *tryed*, *and approoved their worſhip by fixt Principles*, which like the *Rockes* in the *Sea* are the *ſame*, and *unmooved* what ever *Waves oppoſe*, *and breake themſelves in the tumultuous conflict* : A *Principle* which I have already digeſted, is not the leſſe a *Principle to me*, becauſe ſome other man delights in *contrary Rudiments* ; *the Milke of the Goſpel* is not the leſſe *ſincere*, though it be not *ſerved after the Geneva-faſhion* ; thoſe, whoſe *moderne yeaſterdayes conſtitution of Government* require it ſo, let them have it, as it *trills* from the *teat, drop by drop*, unſtraind from mixture

mixture of *hayrs and dust, and godly filth, and much good may the drench doe them*; for my part, I am not so eagerly bent, but I can stay the *dishing* it, and I thanke God, I finde it *nourisheth me never the worse*, because it is the *better cook't*: amongst the giddy people, whose only *Principle* it is to goe by *none*, or else who make *Religion subservient* to their *estate*, and can be content to *serve God* so far forth as *Mammon* will give them leave, such whom the *speare* which opened Christs side, can better teach to pray then Christs Spouse the *Church*, I cannot but expect upon any new thoughts of a fresh alteration (to whom alteration it selfe, though it be to the *worse*, is *better*) themselves will be the most *vehement Reformers*, as counting *that to calcine their Religion which makes it another*, whom I looke upon, as *Aristotles Materia prima*, which is *Omnium formarum expers & capax*; when the next *tempest* assailes his house, doe but tell him, the *Heavens chide at his false worship*, and that the whole *Fabrique* will presently *intombe him*, unlesse the *change* of his opinions divert the *storme*; tell him that—*In te militat Æther, & conjurati veniunt ad Mania venti*, and then doe but offer him a *new platforme, you shall see and pity him, tost too and fro, and carryed about with every winde of Doctrine*; upon such easie *Articles*, let him but *save a house*, and you shall gaine a Proselyte; for my selfe, he whose *proofes* run in this *Channell*, will but *beate* the *Aire*, till my *inward part is freely conquered*, unballanc't with *estate and advantages*, and that I am glad it is so, I can but oppose to all other assaults that Theorem of Phalaris which swells with a Divine and Measured Truth, ὑβρὶς Ἀλκὴ σφαλεῖσα, ἀλλὰ τῇ δικαίᾳ χρῆσθαι πέφυκεν. Ep 4.14.

And now to shut up all concerning the Church of England, in a Close, which I dare *commend*, I will give you in few the full of all which I can *say* or *meane*, you shall have them as they lie in *Sir Edwin Sandys Europæ Speculum pag.* 214. without any of the least intruding advantagious glosse, a man whose report hath hitherto stood up unblemish't against Popery, which his very *report* do's so much *blemish*.

England in their more sober Moode, many of the Church of Rome will acknowledge to have beene the only Nation, that tooke the right way of justificall Reformation in comparison of others, who have run headlong rather to a tumultuous Innovation (so they conceive it) whereas that alteration which hath beene in England, was brought in with peaceable, and orderly proceeding, by generall consent of the Prince, and whole Realme Representatively Assembled in Solemn Parliament, a great part of their owne Cleargy, according, and conforming themselves unto it; no Luther, no Calvin the square of their Faith; what publique discussing, and long deliberation did perswade them to be faulty, that taking away, the Succession of Bishops, and Vocation of Ministery continued; the Dignity and State of the Clergy preserved; the Honour and Solemnity of the service of God not abased; the more ancient usages of the Church not cancelled: In summe, no humour of affecting contrariety, but a charitable endeavour rather of conformity with the Church of Rome, in whatsoever they thought not gain-saying to the expresse Law of God, which is the only approveable way in all meere Reformations.

At length I am arrived to the consolatory part, which I proposed as my designe, it hath the lucke of all ends to be *first, and last*, *Primum in intentione, ultimum in executione*, and falls out in its due finall place, as an *Application* after the explaining of the *Doctrinall parts*, which must necessarily have preceeded, as the *Præcognita to this.*

Where first, that I may escape the sharpe retort of *Eudamidas* upon a *Philosopher*, who laboured to proove that *only the wise man is the good Generall*, he acknowledgeth the pith and substance of the Oration, with an ὁ ὢ λέγων Ατς- because he never heard the shrill sound of *Trumpet*, I confesse *I beare* in my estate *the markes* of that wound, which I strive to heale--*Quæ tolerata mihi, donec jam Ærumna juvaret* — and therefore can passe the *probatum est*, upon the Medicine, if it meete with a minde equally tempered.

Auson.

The holy charme is intended against *disrepute*, and *losse*, for Gods sake, and conscience, *that wee let not the receiving*

of

of honour one from another, hinder us from beleeving, that wee count the *best honour* (as indeed it is) to *serve the best Master*, both in *Heaven*, and *Earth*, our *great God*, and our *good King*; *Nullum Theatrum Virtuti conscientia majus est*; that wee doe *primas dare* to our *Creatour*, and suffer not a peece of *drosse wealth* (which God hath bid us to *trample* upon, and not let *that to tread* downe *us*, by the contemptible *under-seate* tis bred in) to *divide* with him, and *Rivall* his Honour; *Impatiens Consortis*, is a *maxime* in the *Supreame Court above*, as well as in the *earthly Palaces*; that wee be not only *halfe beleevers* and *like those many amongst the cheife Rulers also*, who meant no doubt, *wondrous well, but because of the Pharises, they did not confesse him, lest they should be put out of the Synagogue*; *that we do not* μεταλλάξαι *hange betwixt* 2, because of *food and rayment*, and though wee seeme to propend heaven-ward, with the *falling Meteor*, grovell into the *Dunghill*; that wee doe not shake off *Providence*, and instead of that, inshrine a *belly for our God*, whose reward will be heavier, then that of *Aarons Calfe*, as much as the *fire of Hell* scorches more then that of thy *Kitchen*.

John 5.44. Tusc. Quæst. Lib. 2. John 12.43. Luk. 12.22.

If any *droopes* under the load of his present distresse, St. *James* will reach out his hand to *lift* him up; *Take my brethren the Prophets for an example of suffering affliction, and of patience; behold wee count them happy that indure; they are already happy here, because God deemes them worthy to suffer for his sake, and if they indure unto the end, they shall be saved, and be happy eternally hereafter.* That *Jesus* sayes it, who, himselfe indured the Crosse, *and disspised the shame, for the joy which was set before him.* That *Jesus*, who hath now, *set the joy before us also*, if wee will but *despise the shame*, imitating, and obeying both his *example and command*, to *take up the Crosse, and follow him to the Crowne of Glory*. Bee the *weather* never so *foule*, he is but a bad *worlds-man* that will not venture *abroad* because the *wayes* are *deepe*. When a faire *Inheritance* awaites the end of his *Journey*, a *Rainy Day* will not respite thy next *Distrainer*, and if thou mar-

Chron. 5.v.10. St. Mat. 24.13. Heb. 12.2. Mat. 21.24.

keſt it well when he has prized thy laſt *ſticke* of wood, he do's but *vertere ſterquilinium*; let him *ſpurne*, as ſtately, as the *fabled Cocke*, and do thou take care that all his *kickes and bruiſes* do but *illuſtrate*, and *brighten thy patience*, he will ſtill hang downe his head, and only feed on *Mucke*, as uncapeable to value ſo rich a Jewell, very like that *Pearle in* the *Goſpel*, which thy meek *ſelling of all thou haſt* (ſelling it, in another Scripture Phraſe, *for nought*) to him who *reſolves* to have it, will be a great faire helpe to purchaſe.

James mentions none of the Prophets (but the Author to the Hebrewes tells you, *They had triall of cruell mockings and ſcourgings, yea of bonds and impriſonments; they were ſtoned, they were ſawne in ſunder, were tempted, were ſlain with the ſword, deſtitute, afflicted, tormented*) he only tells you of a *Job, and of the end of the Lord, that he is pitifull and of tender mercy*; let us amaſſe all the afflictions which oppreſſe every of us, and if we look ſteadily, we ſhal find them all in one *Job, Junctа fluunt, his oxen, ſheep, and camels taken away*; his very *children ſlaine*; nay and (what was the greateſt plague Satan could inflict) he is robbed of the *publique worſhip of his* God alſo; *boyles and the potſheard are* his *imployment* and *company*, he ſits downe in *teares*, and *corruption* and *aſhes*; he that hath the greateſt griefes hang upon him, let him ſtrictly view this *glaſſe*, and compare his with *Jobs*, how will his owne misfortunes ſlide into advancements, and his flowing ſoule melt into a compaſſionateneſſe unſenſible of any *ſelfe-diſaſter*, and only *tenderly afflicted*, becauſe *Iob* was ſo much *afflicted*.

Chro. 11. 35, 36, 37.

If we looke nearer home, I can tell you of a Prophet whoſe Chriſtian courage out-faces and ſtrikes backe danger, who hath atteſted to all the world, how far he is from ſhrinking under the calamities, which doe not *confront* but *uphold him*, that *he ſhall count it as great a happineſſe as God can beſtow him, whilſt he ſtayes here on earth to call him to the ſtake, and let him fall a ſacrifice with the bleſſed Compilers of our Liturgy, to the long ſince Reformed Religion*, a peece of *ſo maſculine primitive Chriſtianity*; worthy to be written

J.M.D.D.

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in letters of Gold, or which is a *ſtile* more agreeable to the *Ætas Ferrea* in which we *live*, unleſſe the Poets elegancy confute the life, and our owne ſad ſenſe more *genuinely tranſlate* it then any *May*, *Non eſt vivere vita*, to be *graven with Iobs iron pen in a Rock for ever*; which profeſſion of his (and how much does it become his *profeſſion*, not to *dawbe*, not *feare*, but meet the *wolfe*) joyned with the example of thoſe many *patient ſufferers* in theſe dayes, whoſe meeknesſe, and *acquieſcence* in the *glorious ruines* which involve them, is ſo remarkable, as if it would almoſt invert the *Apoſtles ſenſe*, and *make chaſtening for the preſent alſo, not to ſeem grievous, but joyous, yeelding the peaceable fruit of righteouſneſſe unto them which are exerciſed thereby, even whilſt they are exerciſed; and that by war*; who count the *honeſt loſſe* of their livelyhoods, a new preferment, *Tantuſque malo fuit uſus in iſte*, ſhould ſet a *non ultra*, to the deluge of *Common teares*, and wipe them away from off all our faces at their firſt eruptions while they are yet trickling downe: when the Apoſtles had ſent choſen men with *Barnabas* and *Paul*, to ſuppreſſe a Sect, v. 5. they gave this teſtimony to fit their reception, that they were men who hazarded their lives for the Name of our Lord Jeſus Chriſt, Act. 15. 26. if, ſimply, obedience be better then ſacrifice, how much more acceptably will they fall to God, who performe both, whoſe very obedience ſhall make them a ſacrifice? In theſe laſt and *perilous dayes*, That precept of *trying the ſpirits, whether they are of God*, does equally concerne us, as the care of our owne ſoules; I cannot therefore but remember you of the *Characteriſticall marks*, whereby you may know who is a true meſſenger of God, 2 Cor. 12. 12. *Truly the ſignes of an Apoſtle were wrought amongſt you in all patience*, v. 10. *I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecution, in diſtreſſes for Chriſts ſake, for When I am weake then am I ſtrong, &c. I become a foole in glorying*; yee have *COMPELLED* me; which ſignes the late Annotations upon the Bible call Demonſtrations *a ſigno, evident arguments, that he was indeed an Apoſtle of*

Pliny uſes the ſame word for a writing inſtrument. Non minus agit ſtilus, cum delet, quam cum ſcribit.

Heb. 12. 11.

Jesus Christ; *the reverend Diodate calls them the certaine and unreproveable arguments of St. Pauls full Office of Apostle, and that the sufferings which he indured, and overcame by faith, and constancy, were a signe of the Apostles LOYALTy, and of the presence, and assistance of Gods Spirit*; faire Testimonies these, if none envy their application to the *distressed Fathers and Sons of the Church*: I confesse it true, that I meet with divers in the *London-Martyrology*, *dead with greife*, and should my selfe only greive for those (passing by the many others, whom I reade *Outed, Sequestred, Plundered, Imprisoned, Dead*) but that I must in all charity presume they did not greive for the *weight*, which sunke them downe, downe to the very grave, but for the *hands* that layd it on: Writing after the *faire, though bloody coppy*, of the *crucified Jesus*, who, though he forbad not the *Daughters of Jerusalem to weepe*; yet he directed which
Luke 23.28. way the tyde of their streame should run; *Weepe not for me, but weepe for your selves, and children*, whose *guilt*, which I suffer for, do's *murther me*: I doubt not, but when *Saul persecuted the Church of God* (and thereby, *God himselfe, Saul, Saul, why persecutest thou me*) beleeved *that* his *duty*, and I shall not cease to pray for those, who now doe *errare, sed bono Animo*, that God would *open their eyes*, and use some *Ananias Instrument* (whom himselfe shall please) that
Acts 9.18. there may *fall from them, as it had beene scales, and his grace* which knowes no bounds, bee *sufficient for them also*, that wee may *unite* against the *common enemy of truth*, and no longer *increase* the forraine misse-call'd *Catholique strength* by *intestine divisions* (which render so many severall men, so many distinct Churches, like Angels, amongst whom each *individuum* is a *Species*) and in the meane while, so long as wee are bruised under Gods hands (till both the *Mountaines smoke, and the Vallies tremble*) let us humbly *kisse that hand*, and looke upon it, even whilst it *strikes as a*
Ezek. 16.42. *badge* of his favour to us; for, it has sometimes beene a curse, like that of *final dereliction, that God would make his fury towards thee to rest, and his jealousie to depart from thee,*

thee

that he would be quiet, that he would be no more angry; O Lord, God, thou do'ſt *puniſh* us worſt of all, when thou *letteſt us alone*; thy *anger* is then *greateſt*, when thou wilt not *vouchſafe* to be *angry*; O Lord, let us *run* what toilſome race thou pleaſeſt, ſo that wee may *obtaine*; let the *temptations be manifold*, ſo that the tryall of our faith, *though tryed with fire, may be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt*, that the great *Accuſer of the Brethren* may himſelfe be weary in laying baites and traps in our way, and be glad to *ſpare us a little, becauſe he ſhall perceive our ſoule is eſcap't as a bird out of the ſnare*, and that his *vanquiſht ſeducement* dos but make us *Birds of Paradiſe*, and further our *flight* to *Heaven*, our *ſuffering with Chriſt will* be but a preface to our *after-raigning with him*, and *that* a *Volume*, without a ſubſcribed *Finis*, of *writing this booke, there will be no end*; and then let who will raigne here *as Kings without us, being ſo rich and full in ſpirituall gifts*, that our ſuperfluous inſtruction is counted but a *drop* to the *River*, and *that*, perhaps, a *poyſonous drop* to infect the whole River (for ſo vilely once were the Apoſtles eſteemed by thoſe, who *heapt unto themſelves Teachers*) whil'ſt Chriſt will hereafter, deigne us to ſit upon *Thrones, in his incorruptible, and unbribed Kingdome*; *wherefore let us conſider him, that indured ſuch contradictions of ſinners againſt himſelfe, leſt wee be weary, and faint in our mindes*; *the ſpirit of a man* (whoſe contemplations have ſurvayd that exact Map of ſufferings) *will ſuſtaine his infirmity*, and if it be a *wounded ſpirit*, looke but unto the *brazen ſerpent, and you ſhall live*, he is that *anointed*, whoſe *oyle*, will not only *cure*, but make thee *chearfull*; his *blood* is the *oyle*, and his *ſtripes* will *heale thee*; looke upon him, as he is thy *head*; *if one member* (the *head* eſpecially) *ſhall ſuffer, all the members ſuffer with it*; *now yee are the Body of Chriſt, and Members in particular*; I ſhould ſuſpect my ſelfe no true *Member*, but a *chip* of ſome other block, fit *fewell* for *hell*, and *dead whilſt I live*, if I were ſo *paralyticall*, as not to feele when my *head akes*, if I had not this cauſe of ioy in my

1 Pet. 1. 7.

Pſal. 124. 7.

1 Cor. 4. 8.

Heb. 12. 3.

Prov. 18. 14.

Num. 21. 9.

1 Cor. 12. 27.

Colos. 1. 24. *sufferings that I helpe to fill up, what is behinde, of the afflictions of Christ*; Looke upon him againe, how his owne *agony* sweats out *blood* through every Pore, as being himselfe more willing to *powre* it out, then the Souldiers *thirsty speare* to *bereave* him of it, how his *forward sufferings* speake through every limbe of his panged body to the barbarous Jew, *satia te sanguine*, and checke the *delay* of the *thornes*, and the *nailes*, as if it were never too *early to fall an innocent expiatory sacrifice for sin*; consider the *head*, in which all the senses meet, and combine, to make the torment as accurately *rigid* as a studied *Tyranny* can *invent*, or a mortall *man abide*, and thou shalt finde, that *no sorrow was like unto his sorrow*, that thy owne *secure pensivenesse* is but a *faint shadowy reflection* to those tortures, which like *Rayes* of darted fire, incirculed the *Sun of righteousnesse*.

The great stile of these dayes honour, is the *valiant man*, but I may tell thee, to indure, is the nicest *prowesse--Fortius ille facit qui miser esse potest*, the Moralists cannot extend all the *deedes* of *Alexander*, to that height of gallant *daringnes*, in which *Scævola* committed his *hand to the astonisht flame*, and went back a *maimed Victour*. Thus did his *greatnesse fall*, whom the beguiled *weapon spared--Hanc spectare manum Porsena non potuit*. *St John* tells us, *that when Christ shall appeare*, wee shall be like him, especially if wee follow our *vocation, for even hereunto are wee called, because Christ suffered for us, leaving us an example, that wee should follow his steps*, even *those* in which he *walkt to Calvary*; whose *obedience* if wee compare with it *selfe*, the virtue, and merit of his *passivenesse*, will out-shine all those *collected acts*, the *thinnest Beame* of which do's out-shine all the World; this is *that* wee *hold by*, and make our *Plea* for an eternall Mansion: All his *active obedience* was no more then to pay a debt, to which he *freely entered into bond*, after the *discharge* of which, *himselfe* might passe to his former Seate in Heaven, (a very Seneca will give way to it, *Nemo improbè eò conatur ascendere, unde descenderat*) *doe this, and* THOU *shalt live*; by the efficacy of his passive obedience, he did

Martial. 1 Ep. 3. c. 2. v. 4 Peter. 2 8. Ep. 92.

not

not ascend *singly* as one person, but as the *head* of the *Church* (and if the *Head* be *taken out of the great waters* the *body* will never *drowne*) as the *first fruits of the harvest* (*to sanctifie the whole lump.*) St. *Paul* linkes them all together: Act. 26.23.
first, that *Christ should suffer*, and then that he should bee the *first* that should *rise from the dead*; the *Crosse* gave him the *precedence*, but not the *onelinesse* to heaven: And now, let who will upbraid an *imposed penury*, the scorned issue of an unpolitique peece of *dull honesty*; let him despise our *plain integrity*, because it is not clad with the *Silkeworms* bowels; let him tell us, we are but weake and over-scrupulous, that demurre upon the *wearing* of a *silken oath*, that if we would but sweare a little, with *Peter*, we might *stand amongst them and warme us*, though we had rather *bathe in his repentant tears*, and with St. *Paul* doe doubtlesse (without suspense or blending with the world) *Count all things but* Philip. 3. 8.
losse for the excellency of the knowledge of Christ Iesus our Lord (and of him crucified) for whom we suffer the losse of all things, and doe count them but dung, that we may win Christ, that we may know the fellowship of his sufferings, being made V. 10.
conformable unto his death.

The very Heathens (amongst whom, as we pray for the conversion of them that live, so we would be sorry if the vertue of them that are dead, should rise up in judgement against us) snatch a buckler from the Law of Nature, against all the insults and violencies of Fortune.

Quid quari Labiene, Iubes, An noceat Virtus bonis? Fortunaque perdat, opposita virtute, minas? His Interrogation will be resolved into St. *Pauls* doubtlesse. Lucan. l. 9.

And it is Dogmaticall amongst some of their Philosophers, that a *good man*, though he *fryes and lowes in Perillus-Bull*, may indeed be *scorcht*, but he cannot be unhappy, *Marius capi potest, animus capi non potest*; and shall we hang downe the Bull-rush head, where the *persecution* is *lesse*, and the *remedy greater*? not a *notion*, but a *God* to beare us up? to *walke with us in the fiery ovens, and to breake our bonds in sunder?*

Above all, let us take speciall heed, that wee murmure not at God, because we suffer unworthily; it is so in those particulars, for which we mourne, if wee looke downeward only, and forget our *Os sublime*; but then our other high sinnes have cryed out to God for these Just plagues, *Quicquid vult Deus ideo bonum est, quia Deus vult*, though we were inspired with such an *Idæa innocence*, in which *Adam* stood, yet the *Potter* may breake his *vessel* when he please, *May he not doe what he will with his owne,* 1 Pet, 3.17. *and it is better, since the will of God is so, that we suffer for well-doing.*

When *Socrates* wife (not much unlike to *Iobs*) would stir up his indignation against the sentence of death, with That *Faminine provocative*, Ἀδίκως ἀποθνήσκεις, Hee returnes a milde check, and confutes her error out of her own mouth, raising a fort of patience from that, which shee meant a *Canon* against it, Σὺ δὲ Δικαίως, ἐθέλε, alas fond woman! wouldest thou have me *deserve to dye*? and S. *Peter* tells us, 1 Ep 2.c.19.v. *This is thanks-worthy, if a man, for conscience towards God, indure griefe, suffering wrongfully*; and dost thou repine, as at a *stone*, when thou shouldest give thankes for *bread*? It is not the nature only, but the *season* of God, to sustaine us in his owne cause. Aristot. de Rhetorica l. 2. cap. 5. Τὸ Θεῖον ὑπολαμβάνειν βοηθεῖν τοῖς ἀδικουμένοις; He that knows how to *beare*, knows no such thing, as an affliction (though undeserved) as counting him only *wretched* that is *sinfull*; It was *Bions* speech, Μέγα κακὸν, τὸ μὴ δύνασθαι φέρειν κακόν, He that grieves at the harsh fortune, when his *untoucht conscience* does not *smart*, is his owne *Tormentour*, and hath great need to aske *himselfe* to have *mercy upon him*: *Iob*, (whose patience we were bid remember) *etiamsi occiderit*, will trust in God, though hee slay him. *Abraham* (to whom we would all be intituled as he is, *Father of the faithfull*) goes further, *postquam occiderit*; He will, by the *probatory command* of God, *slay his son Isaac*, and yet *beleeve* and *hope*, though beyond hope, that this slain Isaac shall have issue, like the sands, when the only progeny which Nature could promise, would be the *numerous dust*,

into

into whose Fractions his body should resolve, and (like the prodigious *Viperine issue* of our *mother Church*) *holy* worms first bred out of him, and then devoure him; the wormes and the dust would bee the children and the Grand-Children.

It were ill with us, if our owne contemplations could dive no further into that *piece* of the Apostle, *Whom the Lord loveth he chasteneth*; nay not so farre, as the Paraphrase of a remote unchristian *Seneca* hath done, *Hos itaque quos probat Deus, quos amat, Indurat, Recognoscit, exercet*; and that we could not as well distinguish in truths of *positive divinity*, as he in those of *naturall*, who counts nothing more regardable then that we doe not, like those *beasts* which are only led by the eye, follow the *Herd* that goes before, *Non qua eundum, sed qua itur*: it will be well with us, if wee stand separate from the crowd, and not resolve upon any tearmes to joyne issue with the *beasts of the people*, if wee learne not of the *people* what we ought to *know*, and how to *live*; but now (it is his owne complaint) the *people* is the Bulwarke of defence to their owne *depraved opinions*; and it was Gods, before him, *The Prophets prophesie falsely, and my people love to have it so*, Jer. 5. 31. Humane affaires stand not so upright, as that the best things should please the most; *Argumentum pessimi turba est*.

De malis quæ videntur bonis accidere.

De vitâ beatâ C. 1.

Cap. 2. And in his 108. Ep. Populus Honesti Dissuasor.

Against all which contumelies and outrages of the *people*, we only buckle to our selves the primitive weapons, *Preces & lacrymas*; the only *Militia*, in which we desire to posture the *inward man* is the *whole armour of Christ*, that armour which we beare and weild in the defence of All, and with which, as Members only of the *Church* Militant, and such, who love our enemies, and pray for them that despitefully use us, we fight for those who fight against us; Let them strive on to make us weep, and hautily presume that this very *remedy* addes to our *griefe* (*lacrymis egeritur dolor*) whilst Gods holy Spirit shall teach us how to mingle a prayer with our *teares*, and shall put the one into his *bottle* and the other into his Booke; whilst God himselfe shall tell

Mat. 5 44.

us,

Ps.126. us, *That though we sow in teares, and goe on our way weeping; yet since we beare forth good seed, we shall reap in joy, and bring our sheaves with us* : Those *teares*, and that *weeping* will be as the first and latter raine, to prepare and *ripen those sheaves*, and in the end, the *valleyes* (those against which the lofty hills have lifted up their heads) shall stand so thicke *with corne, that they also shall laugh and sing*, themselves partakers of the joy they create.

Ps.65.14.

Nature it selfe, by her dim light, takes aime from hence to presse towards the marke, forgetting the dangers which are behinde, and reaching forth unto the things which are before, Κινδύνων δὲ μειζόνων μετάσχοιμεν, ἐπάθλων λαμπροτέρων ἐτύχομεν, we are *already* partakers of the reward; for what the Moralists say of vertue *in genere*, St. *Paul* brings down to her best shape, and complexion, in which she can particularly appeare, that the suffering vertue is *sibi pramium*, what ever malignant influence the spite of man thinks hee can breathe upon it, it is still a *reward* and a *benevolence*, because this, *Not being terrified by our adversaries, does open to us the gate of heaven; for it is an evident token of salvation and that of God : unto us it is given in the behalfe of Christ not only to beleeve* (thats no such wonder in this age, every one hath faith at will) *but to suffer for his sake*; nor is the Spirit *which blows where it lists*, intailed only upon those, who inflict these *benevolences* and *rewards*, & *gifts* (for thus, that God, by whose wonderfull providence, *all things work together for good to them who feare him*, and feare nothing else, does transform mischief into a portion) *We also who are reproacht for the name of Christ, happy are we, for the Spirit of glory and of God resteth upon us* : the tryall is made, and I hope it appeares, that we are men gifted by the Spirit of God at least to suffer; Be they of the smallest size, yet *Dona Regalia, quantumvis parva, evilescere ignorant*, one drop of seasonable raine, which otherwise is at best but common water, and perhaps *tempestuous* too, is thus consolidated into a *Jewell* : If thou wouldest be winged for Heaven, the *bird of the aire* will teach thee, at each drop to looke upwards,

Philip.3.13.

Phalaris Ep. 130.

Phil.1.28.29.

1 Pet.4.14.

wards, and artieulate her silent praise into a *digitus Dei est hic*, nay that it is his *whole open hand, and filleth us with blessings*; for behold this is no scantling, parsimonious dowry, it is Sanctuary-measure, shaken and heapt together, *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternall weight of glory*; so that I can hardly perswade my selfe to let it bee called *Affliction*, though but a *light one*, though but for a *moment*, not onely, *It is good for me that I have been afflicted*, but *though I walke through the valley of the shadow of death, I will feare no evill* (in that very walke) *for thou art with me* (and it is in some measure a *heaven here*, when *God is with me* like *that hereafter*, when I shall be *with God*) *Thy rod and thy staffe*, they doe *already comfort me*, and call for a returne of gratitude; there must be (like a *grace* after the *voyder*) a *blessed be the Name of the Lord when he also taketh away*, as well as when *he gives us Angels food*; nay this very *blessed* is that *food*, for as, to *Christ upon earth*, *to doe the will of him that sent him*, so to the *Angels in heaven* (who take their name and office from this *Mission*) to *praise his name is their meat and drinke*—*Pudeat tanto bona velle caduca*; *Quid Calo dabimus? What shall we render unto the Lord? we will take the cup of salvation, and call upon the name of the Lord*: nay though that other cup, and the dregs thereof, *which must not passe from us*, be the *way* to it; if with holy confidence we can affixe our *fiat*, though a *veruntamen* goes along with it, it will be a marke of Majesty, that we are a Royall Priesthood, especially when we imploy our selves in that most priestly office of blessing the Lord himselfe, and giving thanks in all things (*Deo nullis rebus indigenti, posito extra desiderium, referre nihilominus gratiam possumus*) and then quarrell with our owne giving of thanks, as a too low, and disproportioned acknowledgement, impeaching that it selfe of some Ingrate Mixture, *Digna sed pendere grates, humanitate opus est*.

2 Cor. 4. 17.

Ps. 23. 4.

John 4. 34.

Manil.

Ps. 115. 13.

Seneca Tom. 2 lib. 2. cap. 30.

To conclude, *The heavens indeed may rejoyce, and they that dwell in them* (the soules of the Saints there, are sepa-

Stat. lib. 12.

rate as from their *bodies*, so from the *distractions* and *unsetledneſſe in their worſhip*, which ſhake the *Communion* and divide the *Remnant* of the Saints, who ſtill weare their earthly Tabernacles; *This is the woe to the inhabitants of the Earth, and of the Sea, for the devill is come downe amongſt us of theſe laſt dayes, having great wrath, becauſe he knoweth that he hath but a ſhort time:* And I perſwade my ſelfe, hee ſpends all his ſubtilty upon this laſt Stratagem, how to uphold and cheriſh a conſtant fewdand diſcontent, by *weakning* that *truth*, which he knows muſt be reſolute, and by *protecting error* and *miſtakes*, with *ſtrength* of *Armes* and *colour of Law*, which thus fortified, he knowes will bee Reſolute.

Rev.12.12.

O Lord, the hope of Iſrael, the Saviour thereof in the time of trouble, why ſhouldeſt thou be as a man aſtonied, as a mighty man that cannot ſave!

Quid refert, Dictis ignoſcat Mutius an non?

FINIS.

Errata.

Page 1. line 24. read into. p.4.l.4.r. it out ballance. p.5.l.33.r. waves. ibid.l.proud.ibid.p.l.ult.vanities. p.6.l.5.Embryoſwims. p.7. l.3.*Iuratus*. ib.p.l.8.lay.p.27.l.7.ἐλαχ. i.b.p.l.28.once.p.30.l.10. owning.ib.p.l.14.*branch*.p.31.l.13.adde to